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SIDE-LIGHTS ON METHODIST UNION

SO much has been written on the subject of Methodist Union that it is difficult to say anything more that is new; but perhaps it may be of interest if I try to throw some side-lights upon the recent proceedings in Parliament which have resulted in the passing of the Methodist Church Union Act. It is an amazing thing that this Act has passed through a Parliament, in which Methodism had so few members, by unanimous votes on first, second, and third reading in both Houses, and that it secured a similar united vote in the two committees both of the House of Commons and the House of Lords. Let us hope that in passing our Act with this remarkable and unusual accord, Parliament intended to signify its approval of the work which the Methodist Church has striven to do for the progress and uplifting of the British people.

In 1907, when the United Methodists carried through Parliament their Act for uniting in one Church the New Connexion Church, the Bible Christians, and the Free Methodists, the Select Committee of the House of Commons, consisting of eleven members, was formed with the exception of two Nonconformist members, entirely of Methodists. No such thing happened on this occasion. Of the seven members of the Commons Select Committee only four were members of the Church of England, all Conservatives. Of the remaining three two belonged to the Labour Party, one being a Primitive Methodist, one was a Wesleyan Methodist—fortunately a Wesleyan local preacher, Mr. Parkinson Tomlinson, Liberal M.P.—and the third was a keen Scotch Presbyterian.

In a recent letter of mine to *The Times* newspaper, I have ventured to describe this Act as 'a mighty weapon which Parliament has placed in the hands of the Methodist people,' to be used, as we hope, quoting John Wesley's words, 'to

the glory of God and the service of the Commonwealth.' I need hardly remind old Kingswood boys that this is the motto, given by our Founder to the sons of his preachers, which in my day stood on the school wall at Kingswood; and which I hope is still there, for it is an inspiring message.

A measure of this momentous importance cannot be launched suddenly in Parliament without much anxiety and thought. I cannot but believe that our Bill had the sympathy and support of Mr. Baldwin, perhaps all the more important that it was silently given. Last autumn the Prime Minister, amid his many heavy engagements, gave me an appointment, when I handed him a copy of our then proposed Bill and explained its objects to him. Later on I had an interview with Sir Thomas Inskip, the Attorney-General, who took so prominent a part in the controversy upon the Prayer Book discussions, and I explained to him, as I had done to the Premier, the objects of our Bill. When our committee met we were gratified and thankful to read his official report which he had presented to the Treasury, to the effect that our measure was an 'excellent Bill' to which 'he could not add a word.'

I am free, however, to confess that I was anxious as to what might happen in the House of Commons or the House of Lords should a debate arise upon our Bill. The House of Commons does not figure at its best when it has to discuss ecclesiastical questions. I knew that there were many Church of England members who resented the action of the majority of Nonconformists, including many Methodist M.P.'s, when they threw out the Prayer Book Bill.

Another quarter from which I feared attack was the Roman Catholics, and the Anglo-Catholics; for it was common knowledge that, for the first time in the history of the Methodist Churches, the new Church in its statement of doctrinal teaching, which the new Act made permanent and unalterable for all time, declared that the ministers, clerical and lay, in all the 15,367 churches and mission-halls of the

newly united Methodist Church must adhere to the 'fundamental principles of the historic creeds and of the Protestant Reformation.'

It is true that this statement of doctrine is strictly in accordance with John Wesley's *Sermons* and *Notes* on the New Testament; but here it was stated in brief and clear terms. The New Methodist Church will thus be for ever a Protestant Church. In making this statement British Methodism speaks the mind of the vast majority of the British nation, but it was an assertion, possibly a challenge, which was hardly calculated to allay the alarm of the section in the Church of England which is fast travelling Romeward.

We had only a brief session in which to carry our Bill through Parliament; and it was evident that if its passage in either House had been delayed by prolonged ecclesiastical debates or by dilatory motions, and amendments, we should have stood a very serious chance of not getting our Bill through. A Stronger Hand than ours was at the helm. I often think of Cromwell's famous saying at Dunbar: 'What does it matter who is our Commander-in-Chief if God be such.' Many a valiant army, however, has met with defeat because it had an incompetent leader. One of the most important, in fact, *the* most serious question which the Methodist committee had to consider, was the selection of the counsel best qualified to present their case to the committees. The subject was an entirely novel one for counsel to study. So far as I know, there is no Methodist counsel at the Parliamentary Bar. We have had in days past great Methodist advocates at the Common Law and Equity Bars. Men like Sir John Moulton, Sir Lawson Walton, Mr. S. D. Waddy, Justice Cozens-Hardy, and Sir William Atherton. Fortunately the present leader of the Parliamentary Bar is an Irish Presbyterian of outstanding ability, and we confidently entrusted our fortunes to Sir Lyndon Macassey—and magnificently were we served. It has been my lot to

read hundreds of histories and criticisms of Methodism—its origin, its constitution, its secessions, its doctrines—but I have never heard such a concise and convincing story of the history, the work, aye, and the destiny, of our vast Methodist organization as that given in a few brief hours by our distinguished counsel. To him we owe as a Church our eternal thanks.

As to the opposition to the Bill, I need say little. Five petitions, represented by five counsel, were presented against the Bill in the House of Commons. When we reached the House of Lords, one of these petitions had been withdrawn, and instead of five counsel, we had to face only one.

The objections to the Bill all centred round two points; one was that of Doctrine. The petitioners alleged that the new statement of doctrine was contrary to that contained in the chapel model deeds of the existing churches. The other point of attack was that no provision was made for the conscientious minister or the Church which wished to retire from the Methodist Church and sought compensation. Our opponents, however, could not point to a single church, congregation, or Methodist minister who desired to secede. Under those circumstances it is not surprising that Lord Darling's Committee in the House of Lords and Sir Samuel Roberts' Committee in the House of Commons unanimously refused to grant either of these preposterous claims.

Bills cannot be fought in the Committee Rooms of Parliament for nothing. The petitioners have, of course, to pay all their own legal expenses: but their needless opposition imposed an additional cost of at least £3,000 upon the three Methodist Churches over and above the cost of the Act had it been unopposed.

Let us hope that the unanimous judgement which Parliament has expressed may be reflected in the unity of our Church: so that the Methodist Church, so soon to be united, may strive even more successfully to spread Scriptural Holiness throughout the land.

R. W. PERKS.

THE CHRISTIAN GOSPEL—CHANGING AND CHANGELESS

CHANGE is the law of life—its inevitable condition and accompaniment. Πάντα ρεῖ, all things flow—constantly melt and fleet away. No man steps twice into the same stream. Some of these phantoms glide away; some rush, and others fly, but none remain still. Or, if they do, they are no longer living, but dead; alas for those that are dead while they live! The noteworthy fact, however, is not the trite and obvious one that all living things change, but the standing marvel of organic life, that continuity is as real and pervasive as change, that the changing may at the same time be changeless. Identity is preserved in the midst of, and even by reason of, perpetual flux—the standing paradox that I am I, though never the same for two moments together. The problems of the One and the Many puzzled the wisest of ancient philosophers, and to all appearance the moderns have not brought the solution of the riddle much nearer. Now and then the poets catch a passing glimpse of it, as they bid the sceptic pause before

This main miracle that thou art thou,
With power on thine own act and on the world.

What, then, of religion? And especially of the Christian religion, which is in some sense or other the professed faith of the foremost nations of the Western world? Its truths, we know, are eternal; they belong to a region beyond time and space, they partake of the Infinite, and surely they impart to man some of the unbroken serenity of the heavens in which they abide? 'The One remains, the many change and pass'; it is only the many-coloured glass of kaleidoscopic earthly life that stains 'the white radiance of eternity.' But if religion is eternal, of religion in the abstract we know nothing, and 'the religions,' as we know them, are decidedly

temporal and transient. They are woven from strangely mingled threads, some of golden silk, others of hodden grey, and in the best of lives the 'bright shoots of everlastingness' are all too few and far between. The Christian religion makes it possible for its disciples to enjoy eternal life here and now. The followers of Him who said 'I am the Truth' assuredly believe Him to be the same yesterday, to-day, and for ever: but if they uphold Christianity as the one final and absolute religion for all mankind, they are met by the mocking counter-question, 'Which among the many Christianities is yours? The Christian religion? At what stage of its long and complicated development, in what aspect of its various and many-sided history, is it to be considered absolute, and why choose one among the manifold flashing facets of the diamond, to be preferred to all the rest?'

Questions like these, concerning the origin, history, and essential meaning of Christianity are in these days being pressed upon us more vigorously and resolutely than ever before. The claims of Christianity to meet the needs and assume the direction of life as a whole are more completely repudiated, and its adequacy and authority are more confidently challenged than for generations past. Christians themselves cannot agree; they give widely different answers to probing questions. At the one extreme is the fundamentalist, of Tennessee or of London, whose watchword is 'The English Bible, in the Authorized Version and taken in its most literal sense, is infallible from cover to cover.' At the opposite pole is the modernist professor as represented by Dr. Kirsopp Lake, who desires to keep for himself and his friends the name Christian, but calmly assumes that 'Christianity has always been a movement and not a position.' His moving-point has become a vanishing-point, and differs from Euclid's in that it has neither position nor magnitude. The modernist of to-day glories in not possessing a creed, and meets in silence the pathetic dying appeal of the brilliant leader of society to her 'intellectual' friend:

'Can't you give me something that I can lay hold of?' Living or dying, men and women need something, Some One whom they can lay hold of, lean upon and trust in, for the highest and deepest needs of their nature. If the foundations be dissolved, what can the righteous do?

I

Those who doubt whether a combination of the changing and the changeless elements in the Christian religion can be rationally held, and the changeless gospel can be realized in and through incessant and various changes, may be recommended to study a volume¹ published a few weeks ago by Professor E. F. Scott, whose previous books on the *Fourth Gospel* and *The Spirit in the New Testament* have been highly commended by the foremost biblical scholars and are probably familiar to many of our readers. The author's object in this new work is, he tells us, to vindicate the character of Christianity as the most distinctive of all religions, to show that 'through the manifold changes it has undergone during its history it has preserved an unmistakable character, and, while borrowing incessantly, has placed its own impress on all that it has borrowed.' He claims to have shown that this religion has 'drawn into itself many tributary elements and transformed them so as to give a new, and in some ways more adequate, expression to the message of Jesus.' The very idea of 'borrowing,' or of their religion being modified by any environment from without, is abhorrent to many pious Christians, as unworthy of the unique, divine revelation in which they believe; whilst, on the other hand, the rationalist claims to have overthrown the authority of Christ and his gospel by adducing parallels to passages in the Sermon on the Mount or the Epistles of the New Testament.

¹ *The Gospel and its Tributaries.* Kerr Lectures by E. F. Scott, D.D., Professor of Biblical Theology in Union Seminary, New York. (T. & T. Clark. 1929.)

As a matter of fact, it can, in our opinion, be proved from history that the imperishable vitality of the Christian religion is made manifest by the various changes through which it has passed in its long and remarkable history. That corruption, dilution, or perversion of religion in its purity and power are serious dangers we know, alas ! only too well. St. Paul himself was charged with corrupting, or adulterating, the tradition of the gospel—and, with characteristic indignation, he repudiates the idea of being a 'fraudulent huckster' of the message which he had received from God and to which, as in the very sight of God, he claimed to have been faithful. It is Dr. Scott's object to examine the changes through which Christianity has admittedly passed, and he claims that 'by means of all it borrowed it was seeking to embody in more adequate terms that which was truly its own.' He admits that, by passing over into the Gentile world and clothing itself in the forms of Hellenistic thought, the gospel was indeed changed, but 'only a superficial view can maintain that it thereby became something different. . . . The change was necessary if the principles were to remain the same.'

Space will not allow of our illustrating in detail the lines of Dr. Scott's arguments. But he appears to us to have covered the ground sketched out in his thesis with great ability and success. He is master of his subject through his minute acquaintance with the facts, and he manifests throughout the delicate insight which is necessary to interpret them rightly, to detect traces of influence, direct and indirect, and to assign them their true origin. He reaches his conclusions by careful reasoning and a well-balanced judgement, not easily swayed by partiality or prejudice. Above all, the book is written in a truly religious spirit, and evinces a capacity to weigh and estimate values such as no mere linguistic or critical scholarship could of itself confer. His style is lucid, and, if he is not easily moved to enthusiasm, his vision is probably the clearer for its absence. His presentation of the

facts of Christian history is in itself valuable to the student, and the exposition here given of their significance in religion will carry weight by reason of its judicial fairness. Professor Scott has rendered valuable service to Christian thought by the publication of this volume, and if we in commenting upon it express our full agreement with its main principles, while differing in some details of their application, the author might perhaps admit that such are the readers whom he desires to secure.

One good example of Dr. Scott's method occurs at the outset of his inquiry, where he deals with the origin of Christianity and its relation to Judaism. The conclusion reached is that two factors were at work, and that Christianity was at once the result of a long development, as recorded in the Old Testament, and of a distinctly new revelation. It took from the religion of Israel three radical principles : (1) There is one God ; (2) He is a God of righteousness ; (3) His will must in the end prevail. But the message of Jesus was essentially creative ; it touched nothing which it did not transform and make its own. Christ came, not to destroy, but to fulfil, but the fulfilment was revolutionary and complete, as embodied in the words, ' It was said to them of old time . . . but I say unto you.' The righteousness of Christ's disciples, which was to exceed that of the Pharisees, implied a new view of God and of man. A regeneration in His followers of their very idea of law and of their whole outlook on life was effected when their spiritual landscape was bathed in the light of the glory of the gospel of Christ.

Similarly with the great change effected within a generation after the death of Jesus, when Christianity became no longer a Jewish, but a Gentile, religion. Under the leadership of Paul, the apostle of the Gentiles, there was indeed a new departure, without which ' Christianity ' would not have come into being ; but it was not a new religion. The central Personality was the same. Paul took the gospel as it was ' delivered ' to him, but he made the message his own, and

does not hesitate to speak of 'my' gospel, 'our' gospel, though it was still the glorious gospel of the blessed God, as seen in the face of Christ, which was committed to his trust. Dr. Scott says, 'Paul was the first and greatest of Christian theologians. . . . He has been the quickening power behind all later Christian thought. . . . Yet his chief contribution is not to be sought in the various doctrines which we know as Pauline. It was to be found, rather, in his profound conviction that God was in Christ—that a divine power was made accessible to men through the gospel. It was Paul above all others who impressed on the world this truth, which in the last resort is Christianity.'

Professor Scott has dealt elsewhere at length with the Fourth Gospel and its significance, but the pages here devoted to the subject are full of interest. The main sources used by the writer are, he says, the Synoptic Gospels. 'Broadly speaking, the author's aim is to recount their story in his own way, so as to bring out its inward significance.' But, says Dr. Scott, 'the outstanding fact about the gospel is that it is a gospel—not an abstract speculation, but an attempt to discover what was given to men in the historical life of Jesus. He had appeared with a new revelation. Who was this Jesus? What was the ultimate meaning of his work for the world?' We are brought to the conclusion that the account which the Fourth Evangelist gave of his own work is the best: 'These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name' (xx. 31).

The part of the book before us which satisfies us least is the chapter on the rise of the Catholic Church. It is hard indeed to make Catholicism a 'tributary' to the gospel. It is perhaps unfair to stigmatize the system which changed the simple brotherhood of the disciples in the earliest days into a vast hierarchy as 'a great apostasy.' It was not an external malign influence which changed the gospel proclaimed by Jesus into 'a sacramental cult, a complete

intellectual creed, and an arrogant policy directed to worldly ends.' We can travel with Dr. Scott while he shows the necessity for unification, for concentration and consolidation, if the disciples scattered far and wide over the provinces of the Roman Empire were to become one Church, possessing one faith, one Lord, one baptism. But he seems to us unduly to force the facts in order to make them fit in with his theory. The change was 'natural'—that is its condemnation. It was of the world, that is the Roman Empire, overruled, not inspired by God. Nothing in the elaborate institutionalism which became the 'Christianity' of the Middle Ages could find one word of justification in the teaching of Jesus. His sternest denunciations are reserved for the Pharisaism which Paul condemned as 'Judaizing,' but which was established as a prime feature in the 'Christian' Church when the 'Catholic' system had stamped it with the baleful impress it still retains. But the question is too vast to be discussed here, and, before passing on to a more important part of the subject, we may close this section by a sentence or two from Professor Scott which express his main contention and with which we in the main heartily agree. 'Our religion since the first days has transformed itself many times over. It has made room for all the new knowledge and the larger activities which have come into being in the course of twenty centuries. Yet in its essential nature it has never changed. At the heart of it, under all its varying forms, there has always been the revelation which was given once for all through Christ.'

II

What, then, is the Christian gospel, which, though so often changing, is changeless? The gospel that has passed through so many chequered experiences, weathered so many storms, survived so many conflicts, and, despite the scars which tell of their severity, has emerged victorious and ready

for fresh enterprises? Whence comes its supernatural vitality, attested by friends and foes alike? How has it come to pass that the Christian gospel has lasted so long, and what ground of confidence is there that it will gain yet greater triumphs? These are not superfluous questions. We have often heard the cry, 'The Church is in danger,' and speedily proved how needless was the alarm. But the cry, 'Christianity is in danger,' has not often been heard as it is to-day; and, without being alarmists, we could have wished for an additional chapter to Dr. Scott's book, dealing with the present and the future of the Christian gospel. But he is an historian, not a prophet. It needs prophetic gifts to tell the story of the past aright, but we a little begrudge the fact that the one sentence which applies the lessons of the past to the present—describing 'its chief task in our own day'—is only three lines long. A few pages, showing more fully what has been the secret of the gospel's power, and how this is now to be made more fully our own, would have been very welcome.

What is Christianity? We agree with Dr. Scott that it cannot be defined. 'Nothing worthy proving can be proven,' and the deepest things in nature and in human life, which clamour for definition, most of all defy it. Harnack, in his best-known book, *What is Christianity?* asked the question and answered it in the famous words, 'The Christian religion is something simple and sublime; it means one thing and one thing only: eternal life in the midst of time, by the strength, and under the eyes, of God.' A definition as fine from one standpoint as it is deficient from many others. It is possible to describe Christianity by a number of epithets: that it is monotheistic, ethical, redemptive, universal, &c., as Dr. Garvie has done in his excellent article in the *Encyclopaedia of Religion and Ethics*. But

Myself when young did eagerly frequent
 Doctor and Saint and heard great Argument
 About it and about; but evermore
 Came out by the same Door as in I went.

Such definitions do not define. Dr. Scott, at the close of an instructive chapter on the message of Jesus, speaks of the inner principle of the Christian life 'by which everything can be tested and out of which everything grows.' He wisely shrinks from framing a definition of this principle, but he adds, 'Perhaps the most adequate definition is conveyed in the mediaeval phrase, "the imitation of Christ."' He then proceeds himself to criticize the phrase. 'What Jesus gave was not only the model, but the power to grow like it.'

The meaning might perhaps be more fully expressed thus : The Christian gospel is Christ Himself. 'I live, yet not I, but Christ liveth in me' is one of St. Paul's memorable utterances. It describes the pith and core of the Christian life in words which can never be surpassed, never be exhausted, and never wear out. But if the one word 'Christ' is used as a synonym for the Christian gospel, it should be expanded into :

1. Christ's Person—as Himself the Son; the perfect revelation of God, made known to man as the Father.
2. Christ's work—what He did in order that there might be a gospel to preach. The deep meaning of the Cross : God in Christ, reconciling the world unto Himself.
3. Christ's message and method—the glad tidings that a God of love rules and orders all, that His Kingdom on earth has already appeared, and that the whole universe, under the living and eternal Spirit of God, is working out His great purpose to ultimate complete victory.

These are mere outlines of the truths that are summed up in the phrase, 'The Christian gospel is Christ Himself.' He it is who abides changeless, when so much in the world and in His Church is changing. We worship Him first, Him last, Him midst, and without end.

But generalities never carry us very far. They certainly do not give us specific direction as to the duties of the present hour. The short sentence from Dr. Scott referred

to above runs thus : ' Its present task in our own day is to make room in its teaching for the new scientific outlook, the new philosophies, the new social order.' To this, perhaps, might be added, ' new national and international relations, and the vital questions of peace and war.' But, taking Professor Scott's own brief summary—what a task is here! Who is sufficient for these things? It is to be clearly understood, however, that when the Christian claims for his Master that He is Lord of all and that the principles of His gospel, as summed up in Himself, are to rule, not only in the affairs of His Church, but in the whole world around—in the social, political, economic order, in the knowledge of the universe as revealed by modern science, and in all the realm of beauty as well as the kingdom of truth—the claim thus made is no absurd and extravagant one. Christ Himself in His discourses made little or no reference to these departments of human and earthly life, and the Christian as such has no warrant for dogmatizing in relation to them. Dr. Scott wisely used the phrase : ' to make room in the teaching for the new scientific outlook and the new social order.'

Room—room! How much it is needed! How little room, alas! was left in the older teaching known as Evangelical, which claimed the word gospel as specifically its own, for ' the worlds of science and of art, revealed and ruled by Thee'! There are worlds upon worlds still left for the Christian gospel to conquer, in the sense that it alone can furnish men and women fit to face the highest and deepest questions arising from the new knowledge in our modern life. Religion to-day is being shelved by a host of intelligent people because they consider it irrelevant. They contend that religion has nothing to say, and ought to have nothing to say, upon the actual issues in which they are interested. Here, however, they are mistaken. The Christian gospel must make room, as in the past it has too seldom done, for the kingdoms of this world—of nature and of beauty, of science and philosophy, of family, social, and political life—to become

the kingdoms of our Lord and of His Christ. Such suggestions are 'dangerous' to the claims of the gospel? So men have said in the past, and have thereby narrowed the sphere of the gospel and made foes of those who might have been allies. But the thoughts of men are widened by the process of the suns, and the hearts of Christians are wider to-day than perhaps ever before. The meeting of the International Missionary Council in Jerusalem last year showed how bold and wide are the aims of Christian missionaries in all parts of the world—that they are attempting great things for God and expecting great things from God. The fact that the Prime Minister presided, and spoke as he did, at the centenary celebration of the Salvation Army this year, had a significance of its own. We close this able volume by a distinguished Christian scholar on *The Gospel and its Tributaries*, thankful that he has shown afresh how in the past the victory that has overcome the world, by assimilating and sublimating it, has been 'our faith.' We are assured that greater victories by far await the faithful messengers of the gospel in the future.

W. T. DAVISON.

THE NEW GERMAN REPUBLIC

THE new German Republic is one of the most interesting States in Europe; not only because of its own development and progress, but because, owing to the War Settlements, every other European country is involved in its fate. Territorially, at the close of the war she lost much; a large part of Alsace and Lorraine to the French, Posen and Upper Silesia to the Poles, Prussian Moresnet, Eupen, and Malmédy to the Belgians, part of Schleswig to the Danes, and practically the whole of her overseas possessions to the Allies. This has left her a large, compact area in Europe of German-speaking people, united by habits, customs, and traditions. Sore though the Germans must be at the loss of their lands and prestige, immediately and temporarily, however, they have benefited thereby. Having now no foreign elements to consider and placate within the Republic itself, all the energies of a highly intelligent, industrious, and methodical people can be directed to the task of building and stabilizing the new Republic.

Politically, Germany has gained immensely by the results of the Great War. The old German Empire was dominated by Prussia, which was itself under the heel of the Hohenzollern dynasty. The other States of the Empire—particularly the southern ones—greatly resented this domination, but under the old constitution found it difficult to make themselves felt. Their resentment against Prussia, too, was restrained by their appreciation of her great part in building the Empire. What was true of Prussia was equally true of the Hohenzollern family. But even before 1914 the time had arrived when a sense of gratitude could no longer stem the tide of discontent in Germany. The States were demanding equal rights with Prussia in the Government of the Empire. William II himself was keenly criticized on all hands, and the growth of a large Socialist party was

symptomatic of much. The Great War was entered into by William II as much to rehabilitate himself and the Prussian régime in the eyes of Germany as it was to achieve any large European aims. Or perhaps it is more correct to say that the Hohenzollern Pan-German schemes had, as one of their objects, the deflection of German internal discontent. Failure in the war, with the attendant economic difficulties at home, brought about the German Revolution, which overthrew both the Hohenzollern dynasty and the Prussian régime. The State was completely reconstituted. 'The German Federation is a republic,' and 'every State must have a Republican Constitution. The representatives of the people must be elected by the universal, equal, direct, and secret suffrage of all German subjects, men and women, in accordance with the principle of porportional representation.' The present qualifying age of the voter is twenty. The Prussian domination being thus swept away, all States to-day have equal rights in the government of the country, all working together for the good of the whole. The Republic is now firmly established, and there is no question of a return to the old form of government, nor even to a modified monarchy. This was not so at one time. In the early years of the Republic, the government was so unstable, the fear of a more Socialist revolution was so great, that there grew up a strong Monarchist party, which had adherents in every part of Germany, and which at this time could have threatened the very foundations of the new Republic. This was averted by two circumstances. In the first place, there was no dynasty in Germany which could receive the full support of the party. The Hohenzollerns were utterly discredited throughout the Empire; it would have been inexpedient to support a Hohenzollern candidature, even had they desired to do so. The most popular German Royal House was that of Bavaria—but it was also Catholic, hence it could not gain national support. Such was the chaos of government in the first years of the Republic that, had the

Monarchist party in these early years only had some popular candidature for the throne of Germany, a liberal, modified monarchy would have been the probable form of government adopted. This probability, however, has been far removed into the realms of improbability by a second circumstance—namely, the election of Hindenburg as President of the Republic. Hindenburg represents the moderate feeling of Germany; the moderation that demands soundness and stability of government rather than an aggressive external policy. He is the hero of the nation; he is the General who saved Germany during the war from the onslaughts of Russia. He is not associated with the foolhardy, if brilliant, policies of the Generals on the Western Front. He is a man of character rather than brilliance; a man of few words, but decided action, when the safety of the State demands it. Above all, he is the man in whom the German nation reposes its trust. The Monarchists feel that, with Hindenburg at the helm, there is no fear of a revolution such as has occurred in Russia; the Socialists feel that, with Hindenburg there, the Monarchists will not endeavour to overturn the Republic. He has neither the brilliance nor the personal ambition which makes any party distrust him. The position that Hindenburg holds in Germany can be rightly gauged by the magnificent birthday celebrations accorded him throughout Germany in the late summer of 1927, and by the fact that all parties joined together in the same year to beg him to continue in office, when he desired to retire because of his age. All Germany felt that his resignation at that time would have been a public calamity. However, he yielded to national pressure, and, by the fact of his continued Presidency, has secured for Germany a sound, stable form of government, which has not only averted the possibility of civil war, but has allowed the Germans to concentrate on their economic development.

The story of the new flag illustrates this political struggle very well. When the new German Federation of Republics

was constituted, a new flag was ordered, to supersede the old Imperial emblem. In the early years of the new Republic it was found impossible to enforce its use, and the old Imperial flag fluttered as often in the breeze as that of the new Republic. The Merchant Service succeeded in obtaining for itself a legal compromise—namely, the new German flag, with the old Imperial colours (black and gold stripes) in the top corner nearest the flagstaff. By 1927, after many unpleasant incidents, the Government had succeeded in suppressing the old Imperial flag—but the compromise was more commonly in use than the new flag. To-day the new flag of the German Republic is steadily holding its own.

At the close of the war, Germany was economically in a state of absolute chaos. As in other European States, the whole resources of the country had been developed for purposes of war. The struggle over, she had, like other countries, to face complete re-organization of trade, and the payment of her own war debts. In addition, she had reparation to make to the Allies in gold and in 'kind.' Her great struggle has been to make this repayment as much in 'kind' as the Allies would allow, and to retain as much of her own capital as possible for her own economic re-organization. All business, however, was at first hopelessly complicated by the fluctuations in the value of the mark, which rose and fell by leaps and bounds without any apparent corresponding cause. In 1923, the value fell lower and lower, until, in September and October of that year, it was possible to obtain billions of marks for £1 English. The wildest speculation went on within and without Germany, and, in the first days of November 1923, such was the financial chaos that no rate of exchange was any more quoted on the money market. This 'Year of Inflation,' as it was called, was the most humiliating and bitter experience that Germany had to pass through. The Government at last took the matter in hand, and in mid-November 1923 the mark was fixed at 4.20 billions to the dollar (about 20.70 billions to the £1); 4.20 billions of this

old mark were called a 'Reichsmark,' and became the new unit of all financial operations. This entailed enormous sacrifice on the part of individuals. The speculators, of course, only received their deserts, but it bore heavily upon the thrifty middle classes, who at one fell swoop found their hard-earned savings, whether invested in gilt-edged securities or not, almost completely sacrificed to save the financial situation in Germany. Thousands of elderly and retired people were compelled to begin anew the struggle for a livelihood. The stabilization of the mark was more acutely felt in Germany; and to the individual its results have been more devastating than any single national act since the declaration of war in 1914. But it was a supreme act of national sacrifice that has already justified itself. National credit was at once restored abroad, both in Europe and America; Germany was now able to borrow in the open market on favourable terms; the mark has remained stable since 1923, with a steady inclination to rise.

The economic position in Germany from 1918-23 steadily became worse. The large combines, which had rapidly spread their octopus-like tentacles over industry during the war, took advantage of the 'inflation' to employ cheap labour, and so by cheap production to recover their foreign markets. Thus the large trusts grew wealthy at the expense of the poor employee, who hardly gained a bare subsistence. The capital gained was largely invested abroad, secure from seizure either by the Allies for Reparations, or by the Government for the general good. The Allies could arrive at no decision either as to the sum desired for Reparations, or the ability of the Germans to pay, or the method by which any such sum was to be raised. The British and French Governments showed an increasing and fundamentally diverging point of view. In 1922 and 1923, when Great Britain was advocating a moratorium for Germany, to enable her to re-establish herself economically, and so enable her to pay her war debts, France was demanding a seizure of the

Ruhr Province, on the principle of seizing the goods of the debtor ; and early in 1923 the Ruhr was occupied, under French supervision. This step only led to discord between the English and French Governments, to more bitter hatred between the German and the French peoples than was ever produced by war, and financially was worth practically nothing. The value of the mark fell during this year to its lowest point. All this struggle and uncertainty had its reflection in the political world. It is impossible to describe the utter chaos and misery of Germany during the years 1923-4. Poverty and unemployment were rife everywhere, but happily a change was near at hand. One cannot, however, acquit the German Government of the responsibility of allowing the known wealth of the large combines to exist side by side with the utter misery and poverty of the majority of the German people. How far the Government was the victim of national and international circumstances, and how far the Government encouraged the investment of German capital in foreign countries, it would be impossible for any but the expert to decide.

The stabilization of the mark in 1923, the acceptance by all parties of the Dawes scheme of Reparations in August 1924, gave a fresh impetus to Germany, which was later strengthened by the election of Hindenburg as President of the Republic. The Germans faced the future, dark as it was, with resolution and fortitude. They realized that they had to commence everything from the beginning, that every man must bear his fair share of the burden and work. Their best rolling-stock had been handed over to France ; their shipping, naval and mercantile, had been distributed among the Allies ; their key industries were partly in the hands of the victors ; they were bound to repay the Allies in goods, both raw and manufactured. The very immensity of the task that confronted them proved their salvation. No half-measures were possible. The old rolling-stock was replaced by new, modern, up-to-date material, with all sorts of labour-saving

devices ; the building of ships was entered into with energy ; old ships were 'scrapped' and new ones built with every modern improvement ; old machinery in factories was destroyed, and new installed, with every modern device for economy of labour, time, and money. Old buildings were pulled down, and new modern factories erected. By 1927 there was a veritable fever of industry in Germany. This enterprise was not limited to private business only. States and towns took part, launching and financing schemes for roads, railways, canals, telephones, and electrification, supporting in every possible way the private industry of its citizens. Much of what is really German money has come back by way of foreign investment. Large loans have been raised in America. It was, of course, a huge gamble ; the intense industrial activity of 1927 was based mainly on foreign loans and credit. Germany stood equally the risk of bankruptcy or rehabilitation. She was seriously warned in 1927 of over-borrowing. The acute danger-point seems to have been passed, but she dare not as yet slacken her energies or watchfulness if she is ultimately to pull through. The 1927 and 1928 trade figures, however, are encouraging. A few are appended :

Number of Mercantile ships	4,935 (1914)	4,045 (1927)
Imports		
11,655 million marks (1913)	13,643 million marks (1928)	
Exports		
10,892 million marks (1913)	11,785 million marks (1928)	
Reparations in kind		
492 million marks (1925)	658 million marks (1928)	

Nor has enterprise and building been restricted to industry. Large public and municipal buildings have been erected. Like all other European States involved in the Great War, Germany has suffered from a scarcity of houses. Subsidies were given for private building, and, in many of the large towns, workmen's colonies—numbering anything from 500

to 2,000 houses—have been built. On the whole, both as regards actual workmanship and modern conveniences, they are superior to the average English council house. The great majority of these houses were built after 1924. The figures for houses are as follows : 1925, 82,000 ; 1926, 89,000 ; 1927, 120,000 ; 1928, 125,000. It is estimated, on very reliable authority, that half a million houses are still required in Germany. About 40 per cent. of all houses built between 1919 and 1928 contained a maximum of three rooms (including kitchen), about 35 per cent. had four rooms, and the remainder more. No particular figures are available for workmen's colonies, but it may be taken for granted that all smaller dwellings are workmen's houses. Eight million (8,000,000) marks have been invested in housing schemes between 1919-28 (March 31). Fifty-four per cent. of this sum was public money, raised either by taxation in the various States or from debts of the Reich, States, and communities.

There is no legal regulation of wages in Germany, but there is a widespread system of tariffs between employers and employees of the different branches of industry. In this way wages, and the relations between capital and labour, are regulated. From 1918 to 1924, wages were very low ; the German workman laboured long hours for a bare subsistence. This was the result of the lack of capital and general chaos of the country. As industrial conditions improved, the workman demanded more, and wages increased. Marked improvement set in towards the end of 1926, increased in intensity in 1927, and continued with great vigour in 1928. In the year ending June 1928, e.g. wage increases were registered in the metal trades of 10 per cent. to 15 per cent. ; in textiles, of 7 per cent. to 40 per cent. ; and in the coal trade, of 6 per cent. to 22.9 per cent. Many industries also bear social allowances. These vary according to the industry and the place. For example, all railway workers in all places receive for wife and each child 27 pfgs. for each day on which

wages are earned ; in the metal industry the allowance varies from 1.2 pfgs. to 2 pfgs. per hour per head ; in the chemical industry, 1.70 marks to 1.46 marks per week per head ; in textiles, from 2 pfgs. per hour per head in Berlin to 100 pfgs. per head per week in Elberfeld. Hours of labour have also been subject to much revision. Before January 1928 there was no legal working day. The number of working hours was a matter of arrangement within the particular industry. By that date, however, the eight-hour day was imposed by law on the iron and steel trades, with certain named exceptions. Other industries have fallen into line, and the eight-hour day is now fairly general in Germany.

All this has not been obtained without much struggle and disturbance. The years 1926, 1927, and 1928 witnessed many lock-outs and strikes. In practically all cases they have ended in victory for the worker. This can be explained by the fact that wages after the war were abnormally low, that the increases demanded have been successively slight, and that compared with the cost of living they are still low, and can, under prevailing conditions, be borne by the industries concerned. It is interesting to note, also, that there has been no long strike disastrous alike to capital and labour. This is partly due to the inherent justice of the workers' case ; but also, no doubt, to the powers of the Minister of Labour. In all trade disputes, the settlement can be made within the industry between the employers and employees ; failing that, the official arbitrator can be called in ; and, in the last resort, the Minister of Labour has the right to enforce on both parties either his own decision, or that of the official arbitrator. These decisions have generally been in favour of Labour, and have not as yet entailed any great strain on the industry concerned. It will be interesting to see what happens when this point of strain is reached.

Germany has had its unemployment problem, as most other European countries, but it is not nearly so acute a question as in England. It was incapable of solution before

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1925; but with the regular increase of trade has come a steady diminution of poverty and unemployment. On April 30, 1928, the number of people receiving unemployment relief in the whole of Germany was 729,329. In January 1928 (when the figures were double those of the following April) the number of unemployed per hundred trade union members was 11.2; the number on short time was 3.5. As in England, the State gives unemployment insurance.

The cost of living is inevitably involved in the question of wages, but, taking the two into account, in the years 1926 and 1927 living was somewhat cheaper in Germany than in England—and was certainly considerably so if the national character of thrift is taken into account also. There is no doubt that the average German of the working and middle classes is much more thrifty in his habits, and much less luxurious in his tastes, than the Englishman of the same class. But the vicious circle of a rise in wages and a rise in cost of living is to be seen in Germany as elsewhere. The tendency, owing to other economic forces, is distinctly stronger in the case of prices. The following is a list of food prices in Berlin for the first week in April 1929.

						Marks
Butter	..	..	..	1 kg.	..	3.5-4
Tea (good sort : Orange Pekoe)	1 kg.	..	..			12-15
Sugar	..	..	..	1 kg.	..	.60
Bread	..	..	..	1 kg.	..	.41
Milk	..	..	..	1 litre	..	.30
Pork	..	..	..	1 kg.	..	2.50-3
Veal	..	..	..	1 kg.	..	2.60
Beef	..	..	..	1 kg.	..	2.20
1 Egg	..	..	..		..	.10-.15
Coal Brickettes	..	..	100 kg.	..	..	1.80-2

N.B.—1 kg.=35.37 ozs. 1 mark=11.7483d. (varies).
1 litre=1.7640 pts.

It is impossible to make any comparison in taxation between Germany and England, because the systems are fundamentally different. It is equally ridiculous to attempt a comparison between the taxation of the old Empire and the new Republic, as the new constitution differs essentially in its financial arrangements, as in its political implications. Formerly, the individual States of the Empire were the chief unit of taxation, while now it is the Common Reich. The individual still has three financial obligations—namely, the town or community, the particular State, and the Central Government, or Reich—but it is the Reich that is the most important to-day. The Reich taxation is based on two main factors : firstly, that there is only a small rich class in Germany ; and, secondly, that the formation of capital must be stimulated. The chief sources of money to the Reich are the income tax, estate duty, inheritance tax, a special turnover tax, and duties on tobacco, sugar, beer, and other small commodities.

The Income Tax on all earned wages and salary is 10 per cent. of the whole. Individuals earning less than 1,700 marks (an average family) are free of tax. On all other incomes of individuals (except interest on shares and bonds) :

Up to 1,600 marks per annum		per cent.
		free.
1,600— 8,000	„ „	10
8,000—12,000	„ „	12
12,000—16,000	„ „	15
16,000—20,000	„ „	20
20,000—28,000	„ „	25
28,000—46,000	„ „	30
46,000—80,000	„ „	35
80,000 and more	„ „	40

The tax on interest of shares and bonds, whether Government, companies, or corporations, varies from 10 per cent. to 28 per cent.

The Estate Duty, both on capital and land, varies from 1 per cent. to $7\frac{1}{2}$ per cent., and in 1927 produced 442 million marks.

The Inheritance Tax is a very complicated one. It produced 72 million marks in 1927.

The Turnover Tax is a special one of 0.75 per cent. on all 'turnover' whatsoever. It produced 878 million marks in 1927.

Duties on Commodities.—The chief duties imposed by the Reich are 20–45 per cent. on tobacco; 10.50 marks on 100 kilogrammes of sugar; 6–8.15 marks on 1 kilo-litre of beer.

Besides these Reich taxes, every individual pays, either directly or indirectly, taxes of his own State, and local taxes to his town or community.

An analysis of income-tax figures (Reich) shows some very interesting facts. In 1924, the total receipts of such taxation were 2,524 million marks; in 1925, 2,439 million marks; in 1926, 2,636 million marks; and in 1927, 3,261 million marks. This points to increasing prosperity. A further examination of these figures proves, however, that most of this money is obtained from people whose annual incomes vary from 1,700 marks (for unmarried people, the minimum is still lower) to 3,000 marks. In 1926, 12.5 millions of wage-earners paid income tax on their wages. Of these, 88.8 per cent. had incomes of less than 3,000 marks! This means that the greater part of the income tax of the country is collected from people whose salaries are less than £160 per annum. Again, in 1926 the total number of wage-earners in Germany was 23.2 millions; of these, 10.7 millions earned too little to come within the scope of the income tax at all. These figures would be a little higher for 1927, but, allowing for any rise, they reveal two astonishing facts: firstly, that practically 90 per cent. of the wage-earners of Germany earn well under £200 a year; and, secondly, that the great burden of taxation, whether for national or international purposes, must fall on those whose earned incomes are between £100 and £200.

This fact must be one of great significance in the question of Reparations ; for, whatever the aggregate of wealth in the country may be, individuals earning comparatively so little cannot bear too great burdens. Whether the comparatively few rich can pay much more, or whether this would mean denuding the country of capital, which would still further diminish the wage-earning capacity of Germany, is, of course, a question for the economic experts.

There are several immediate German problems which involve the interests of other States also. There is the outstanding question of Reparations. The ultimate liability of Germany has not yet been definitely fixed. There is, moreover, a desire on the part of the Allies to alter the balance of German payments in gold and kind in favour of the former. The Allies and the Germans must of necessity approach the subject from entirely different standpoints. All questions involving economics and industry are to-day so complicated, and so far-reaching in their effects, that none but the expert initiated can expect to arrive at any fruitful decision. One can only hope that the discussions will be carried on by both sides with sound practical wisdom, and with a sense of responsibility, not only to the individual nations concerned, but to Europe in general. Again, the payment by Germany in kind has resulted in a somewhat artificial stimulation of industry. It has really provided guaranteed, non-competitive markets for goods. But what is to happen when this payment in 'kind' ceases? For 1928 the value of such reparations was 658 million marks. This sum must at any rate be partially replaced by open competitive international trade, if Germany is to retain her economic position abroad, or prevent serious labour troubles at home. In such competition amongst first-class Powers, the question of colonies is bound to arise, both as the source of raw products and the market for manufactured goods. At the close of the Great War, practically all the German colonies were put in the Allies' possession, either outright or as mandated

territories. Germany is peculiarly sensitive on this question, and it is very significant that as soon as she entered into the League of Nations she sought, and obtained, a seat on the committee dealing with mandated territories. This is one of the problems of European politics with which the League of Nations will inevitably have to deal. Moreover, a new position is rising in central Europe. The new Austria, composed of German-speaking people, is feeling isolated, and there are many indications of a *rapprochement* with the German Federation of Republics. That it may lead ultimately to the inclusion of Austria in the new Germany, is within the region of practical European politics, and involves many issues outside Germany itself.

There is no doubt that Germany has made a wonderful recovery from the war. Bankrupt and discredited in Europe, torn and distracted by revolution and economic chaos at home, she has succeeded in establishing her credit at home and abroad, in reviving and re-organizing her industries, and in stabilizing the new Constitution. The position is still full of difficulties, but not insuperably so. All this has been attained by the wonderful self-sacrifice and industry of its people. Germany is not the only illustration in history where the calamity and humiliation of a nation has proved its salvation.

A. M. EVANS.

ARCHBISHOP BERNARD AND THE FOURTH GOSPEL¹

THE publication of Archbishop Bernard's work on the Fourth Gospel in the now famous *International Critical Commentary* is an event of first importance in the realm of New Testament scholarship. It is now nearly half a century since Bishop Westcott's great exposition, *The Gospel According to St. John*, was first published as part of the *Speaker's Commentary*, and, although in the interval very many learned works on the Johannine problem have been written, no British commentary has seriously challenged its unique place. The paucity of commentaries² on the one hand, and the profusion of critical discussions on the other hand, are alike significant of the difficulties. Not only were the problems of introduction intricate and grave, but the difficulty of applying conclusions to a worthy elucidation of the text seemed almost insuperable. For this reason it was inevitable that the new commentary should be awaited with the keenest anticipation, tempered by due regard for the difficulties involved.

I. In the Introduction careful consideration is given to the question of displacements, and various re-arrangements are accepted.³ Substantially, the present text is held to be a

¹ *The International Critical Commentary: St. John*. By the Most Rev. and Rt. Hon. J. H. Bernard, D.D. Published by Messrs. T. & T. Clark, two vols., 30s. net.

² The more important British commentaries since Westcott are those of A. Plummer in the *Cambridge Greek Testament* (1893), M. Dods in the *Expositor's Greek Testament* (1897), J. A. McClymont in the *Century Bible* (1901, new edition 1922), A. E. Brooke in *Peake's Commentary* (1920), and G. H. C. Macgregor in the *Moffatt New Testament Commentary* (1928).

³ Among the re-arrangements which Dr. Bernard accepts are the transposition of v. and vi.; the removal of vii. 15-24 to the end of v.; the re-arrangement of xiii.-xvii. in the order: xiii. 1-30, xv., xvi., xiii. 31-8, xiv., xvii.; the reversal of iii. 22-30 and iii. 31-6;

unity. The story of the woman taken in adultery is clearly an interpolation, and editorial additions are probably to be found in iv. 1, 2, v. 4, vi. 23, and perhaps in xi. 2 and xii. 16, but these are sharply to be distinguished from the Evangelist's 'comments.' The Appendix (xxi.), while certainly a later addition, is to be attributed as a whole to the Evangelist's pen.

The burning questions are those of authorship and credibility. Archbishop Bernard rejects theories which find the Beloved Disciple in Thomas, Nathanael, or Lazarus, and describes the attempt to explain him as an ideal figure as 'a desperate expedient of exegesis.' The Beloved Disciple is to be identified with the Apostle John, and the tradition that he lived to extreme old age is held to be consistent at every point. This claim compels Dr. Bernard to examine fully the alleged Papias tradition of the martyrdom of John by the Jews. Two years ago the present writer, in an article in the *Hibbert Journal* (July 1927), ventured to predict that as time went on we should hear less of the alleged quotation from Papias given by the epitomizer of Philip of Sidé and by George the Sinner. This possibly rash prediction was almost immediately falsified by the respect paid to the tradition by Dr. A. H. McNeile in his *Introduction to the Literature of the New Testament*, and more recently by Mr. Macgregor in the *Moffatt New Testament Commentary*. The balance, however, is more than redressed by Archbishop Bernard's thorough and trenchant discussion. He argues that the sentence, 'Papias in the second book says that John the Divine and James his brother were killed by the Jews,' is corrupt, and sums up his discussion in the words: 'To base upon De Boor's fragment an argument for the martyrdom of John the son of Zebedee is, as Harnack has said, "an uncritical

the redistribution of x. in the order: 19-29, 1-18, 30-42; and the insertion of xii. 44-50 between the first and second parts of xii. 36. On the other hand, the traditional order of xviii. is preferred as 'more probably original than those which have been proposed in substitution for it' (p. xxviii.).

caprice" (p. xlii.). Other arguments which have been adduced in support of the tradition—as, for example, the evidence of the Syriac Martyrology (A.D. 411) and the Calendar of Carthage (A.D. 505), and the claim that Mark x. 39 f. is a *vaticinium ex eventu*—are also examined with great care and dismissed as unworthy of credence. A detailed study of the external evidence bearing on the question of the authorship of the Gospel follows, and the conclusion reached is that the Gospel 'was written by John the Presbyter from the reminiscences and the teaching of John the Apostle' (p. lxx.).

Dr. Bernard claims that strict apostolic authorship is not established by its general recognition in the second century as 'the Gospel according to St. John.' 'That may unhesitatingly be accepted, in the sense that John was behind it, and that it represents faithfully his picture of Jesus Christ, and reproduces His teaching' (p. lxix.). On the other hand, it is not asserted by any second-century Father that the Apostle wrote the Gospel with his own hand, and the only traditions which remain as to the *manner* of its composition (e.g. in the Muratorian Fragment and the Monarchian and Toletan Prefaces) 'reveal that John was *not* regarded as the sole author by those who accepted his Gospel as canonical' (p. lxix.). Further support for this view is found in the internal evidence, in the indications which point to a distinction between the 'witness' and the author (cf. xix. 35, xxi. 24), and in the use by the Evangelist of the actual words of Mark and Luke. 'It is improbable that the aged Apostle, John the son of Zebedee, would have fallen back on the words of others when he could have used words of his own. This is especially improbable when we remember that John was not slow to correct when necessary what Mark and Luke had recorded' (p. lxx.). Dr. Bernard's opinion (as against Canon R. H. Charles) that the Apostle is the author of Revelation has also determined his judgment, for he recognizes that the grammatical and linguistic

differences between the two writings compel us to conclude that they proceed from different hands. 'The simplest explanation is that the writer of the Fourth Gospel had sat at the feet of the Apocalyptist as a disciple' (p. lxviii.). Like Canon B. H. Streeter, Archbishop Bernard has been impressed by the consideration that the Evangelist is also the writer of the Johannine Epistles, who in 2 and 3 John describes himself as 'the Presbyter,' 'which at once suggests John the Presbyter of whom Papias tells us' (p. lxx.). He justly points out that if the Evangelist, like the Beloved Disciple, had the name 'John,' which was very common among Jews, 'we may find here a plausible explanation for some confusion of him in later times with his greater namesake' (p. lxx.).

From the account which has been given, it will be seen that in the new commentary we have yet another illustration of a tendency which has been very marked in British scholars since 1920. One after another, critics like Stanton, Charles, Garvie, Burney, Streeter, Strachan, Carpenter, and Macgregor have agreed with Schürer, Harnack, Moffatt, and Burkitt in repudiating the strict apostolic authorship, the minority view being left to the advocacy of Zahn, Haussleiter, and B. Weiss in Germany, and to Nolloth and Gore in Great Britain. One thing, however, will strike the careful reader of Archbishop Bernard's work—namely, the partial extent to which the significance of his critical decision is recognized. He takes full advantage of his theory in cases where it is difficult to accept some statement in the Gospel; but in other cases, and indeed for the most part, he proceeds as though the Evangelist were taking down the record practically at his apostolic master's dictation, as if to say: 'The Apostle is not the author, but does this matter very much?' Nowhere is this so evident as in the discussion of the phrase, 'and who wrote these things,' in xxi. 24. By

¹ Cf. pp. clii., clv., 46, 59, 92, 105, 110, 114, 151, 161, 172, &c.

those who attribute chapter xxi. to the Evangelist, and yet distinguish him from the Beloved Disciple, it is usual to explain verse 24, or at least the phrase quoted above, as an editorial addition. This was the view of Canon Sanday, and, on the premisses stated, it is the only reasonable view to take. Archbishop Bernard ascribes the whole of xxi. 24 to the Evangelist, and accounts for the word 'wrote' by pointing out that *γράφειν* is sometimes used when dictation is meant. This, of course, is true, as the examples cited show—e.g. xix. 19: 'Pilate wrote a title and put it on the cross'; cf. Rom. xv. 15 (xvi. 22), Gal. vi. 11, 1 Pet. v. 12. But in all these cases, except Gal. vi. 11, where surely actual writing by Paul himself is meant, the context or some statement elsewhere leaves no doubt that dictation is implied, whereas in xxi. 24 we have no such finger-post, except the requirements of Archbishop Bernard's critical hypothesis. The probability is that if the author of xxi. 24 had meant dictation he would have expressed this more clearly. So precarious indeed is the Archbishop's suggestion, that it is easily capable of being turned in a direction which he would have rejected with just indignation; it might be used to support the view, which indeed has been held, that by means of xxi. 24 the writer insinuates the suggestion of Johannine authorship. No doubt the spirit which shrinks from interpolation theories represents a sound instinct, but in the present case the price is a type of exposition which, to say the least, looks distinctly strained.

Perhaps the failure to accept the implications of non-apostolic authorship accounts for the slight treatment given to the Evangelist's religious and intellectual environment. His Jewish sympathies receive excellent attention, and the question of the extent to which he may have been influenced by Philo is fully discussed. Dr. Bernard's position is that, while passages from Philo may be used as illustrations, they cannot be cited as sources which the Evangelist used. 'We may be sure,' he writes, 'that the Logos of God was as

familiar a topic in the educated circles of Asia Minor as the doctrine of Evolution is in Europe or America at the present day, and was discussed not only by the learned but by half-instructed votaries of many religions' (p. cxlii.). This is well said, but it awakens our regret that only half a page is given to the subject of Gnostic and Oriental mysticism, and the alleged influence of the ideas of Stoicism, the mystery-religions, and of Mandaism, if the latter—after F. C. Burkitt's recent pronouncement—can be thought to have any bearing at all on the understanding of the Fourth Gospel.

A particularly interesting and valuable section is the one in which the contention of von Hügel and others, that the form and method of the Gospel are 'prevailingly allegorical,' is examined. Dr. Bernard frankly faces the question whether the Evangelist intended to write history, whether he permitted himself to bring out spiritual lessons by portraying scenes which he knew were not historical. He first examines the methods of the early masters of the allegorical method—Philo, Clement of Alexandria, and Origen—and the examples which occur in Paul's writings (cf. Gal. iv. 24 and 1 Cor. x. 1-11), and argues that none of these writers 'invented an incident or constructed a number, in order to teach a spiritual lesson' (p. lxxxv.). In reality, the authors of parables and the allegorical interpreters follow distinct paths. Neither Philo, nor Clement, nor Origen, nor the Gnostics were writers of parables. The Fourth Evangelist certainly saw a Christian meaning in Old Testament sayings and customs (cf. xiii. 18, xix. 24), and in this sense was an allegorist, as Paul was. 'But it does not follow that his Gospel was intended by him to be treated as the Gnostics treated the Old Testament' (p. lxxxvi.). His purpose and method alike are wholly inconsistent with the view that his narrative is 'a congeries of parables,' and, indeed, he is the

¹ Cf. *The Journal of Theological Studies*, April 1928.

only Evangelist who reports none of the parables of Jesus. 'Whether we accept Jn.'s Gospel as historically trustworthy or no, it was written that his readers might accept as facts, and not only as symbols, the incidents which he records' (p. lxxxvii.).

Undoubtedly the finest sections in the Introduction are those which treat of the Christology and the doctrinal teaching of the Gospel. Dr. Bernard argues that there is hardly anything missing from the doctrine of Christ, as set out in the Prologue, which is not implicit in the Pauline Epistles of the imprisonment. The Prologue is 'a summary re-statement of the Christian gospel from the philosophical side' (p. cxxxviii.). Like the late Professor Stanton, Dr. Bernard thinks that the Prologue was probably written after the narrative was completed. He rejects explicitly the view of Loisy that the theology of the Incarnation is *la clef du livre tout entier*, and that it dominates the Gospel from the first line to the last. On the contrary, he holds that the Evangelist never allows his metaphysics to control his history. 'This is Jn.'s great contribution to Christian philosophy, that *Jesus is the Word*; but nowhere, as Har-nack has pointed out, does he deduce any formula from it' (p. cxliii.). The chapter on the doctrinal teaching includes sections on the Authority of the Old Testament, the Johannine Doctrines of Life and Judgement, the Kingdom of God, the New Birth, the Eucharist, and the Miracles of the Fourth Gospel.

The discussion of the question of miracles is marked by a striking admixture of candour and reserve. Dr. Bernard holds that the stories of the great draught of fishes and of Jesus walking on the water, as told by the Fourth Evangelist, contain no suggestion of miracle. He stresses the point that in the latter story ἐπὶ τῆς θαλάσσης (vi. 19) means 'by the sea-shore,' as it certainly does in xxi. 1, and suggests that the Evangelist's meaning is that 'when the boat got into the shallow water near the western shore, the disciples saw

Jesus in the uncertain light walking by the lake, and were frightened, not being sure what they saw' (p. 185).¹ The account 'is exactly the kind of story that we might expect from John the son of Zebedee, a fisherman with experience of the lake in all its moods' (ibid.). Similarly, there is no record of a miracle in the account of the healing of the nobleman's son. These observations are by no means made by Archbishop Bernard in any rationalistic spirit; on the contrary, they are made in defence of the sobriety with which the Fourth Evangelist deals with the miraculous. 'Jn. does not exaggerate the supernatural element in the works of Jesus, while he sometimes refuses to assert its presence where the Synoptists fasten on it as of deepest moment' (p. clxxvii.). In the case of the story of the man born blind, he thinks that we cannot be sure what happened, and that in such instances 'the border line between possible and impossible is not easy to define' (p. clxxx.). On the other hand, while appreciating the difficulties for the modern mind in the story of the feeding of the five thousand, he holds that 'no naturalistic hypothesis is completely satisfying,' and that the Gospel narratives go back to those who were eye-witnesses of the scene. The story of the miracle at Cana, which 'only relieved a little awkwardness at a village wedding,' is much more difficult, and Dr. Bernard's position is summed up in the enigmatical remark: 'But the question of His power over nature and its limits does not arise for us here, unless we can be sure that what some disciples (the other guests do not seem to have been specially impressed) interpreted as miracle would have been interpreted in the same way by ourselves had we been there' (p. clxxxii.). He is not at all impressed by the fact that the Synoptists do not record the story of the raising of Lazarus, since Peter does not appear to have been present. He holds that the story as it stands is not consistent with a naturalistic

¹ For the contrary view see the judicious article by G. Gifford in the *Expository Times*, February 1929.

explanation, and claims that it 'depends on the memory of a very old man, who has all his life pondered on it as the greatest of his Master's works of mercy, and as a signal illustration of His words of mystery, "I am the Resurrection and the Life"' (p. clxxxv.). He will not exclude the possibility that Lazarus was raised from a death-like trance, but argues that a literal recalling of the dead 'is not impossible of credence by any one who believes that He Himself "rose from the dead"' (p. clxxxvi.).

From what has been said, it will be seen that Dr. Bernard's position is of a transitional character: many of the older views are formally abandoned, and a resolute effort is made to admit the strongest points raised by the modern school. The new commentary seeks the middle passage; it attempts to steer between the Scylla of traditionalism and the Charybdis of modernism. It may be justly said that this is inevitable. The strong, simple lines of the position defended by Westcott, Lightfoot, and Sanday have silently crumbled away, but the conviction that the witness of the Apostle John lies somewhere behind the Gospel becomes increasingly stronger for all who can resist the specious attractions of the alleged Papias tradition regarding the Apostle's martyrdom. Now this theory is not an easy one to handle; it opens out so many fascinating possibilities: it will lend wings to the intrepid investigator, and supply the cautious scholar with a smoke-screen by which to hide the force of his own admissions. Dr. Bernard declines the screen and rarely accepts the wings, but he not infrequently leaves us in situations where, with all gratitude for our guide, we have reason to ask for more than we are given. The treatment of the story of the crossing of the lake is a case in point. If Dr. Bernard is right, Mark is wrong when he describes Jesus walking on the water. But this at once raises the whole question of the history of the earliest Christian tradition, a question which must be faced in the Fourth Gospel as well as in the Synoptics, and in the former all the more when the author is

distinguished from the apostolic eye-witness, the final sponsor for the tradition. Into this question Dr. Bernard does not go : he leaves us with loose ends in our hands, and we have to find our way out of the maze as best we can. We are grateful for the illuminating distinction between the methods of the allegorists and the makers of parables, but we confess that we should have liked to see some treatment of the formative principles and methods involved in the Jewish stories contained in the Books of Jonah and of Daniel. No treatment of the Johannine stories can be adequate which does not see them as in part the products of a long-continued didactic process, which begins with the reminiscences of eye-witnesses, but is determined by the use to which these are put. Much the same is true of the treatment given to the Johannine sayings, but this question may be reserved until we have given some account of the commentary proper.

II. In the commentary on the Greek text the grammatical and linguistic usages are patiently explained, and are illustrated by parallels from classical writers and from the papyri. The works of F. Blass, E. A. Abbott, G. Milligan, and J. H. Moulton are well used in this connexion ; but the entire failure to use, or even to refer to, Moulton's *Prolegomena* and the published parts of Vol. II. of the *Grammar* is astonishing. The arguments of the late Canon Burney for the theory that the Gospel is the translation of an Aramaic original are considered in detail and rejected, and there is a welcome tendency to reduce the number of many of the over-subtle refinements of Westcott and Abbott. The comments themselves are marked by many just perceptions which illuminate the text and bring out the Evangelist's meaning, though sometimes, it must be confessed, they do not amount to more than a bare paraphrase.¹

¹ Cf. the comment on 'a thief and a robber' in x. 1. 'He has, presumably, come to steal the sheep and to carry them off with violence' (p. 349).

Among the notable readings preferred by Dr. Bernard may be mentioned the verdict in favour of the plural verb in i. 13 and the preference for *πρωί*¹ in i. 41, and for *ἰσώπῳ*² in xix. 29. Some of the longer notes are particularly interesting and valuable; especially those on the Cleansing of the Temple, the Anointing at Bethany, the Paraclete, and the use of *φιλεῖν* and *ἀγαπᾶν*,³ the last of which may have destructive effects on not a few existing sermons. The examples of Dr. Bernard's felicity of interpretation are too numerous to illustrate adequately, and we can only refer to such cases as iii. 14 (and parallels), where 'lifted up'—as against Westcott's view—is interpreted of the lifting up on the cross; to the difficult passage viii. 25, where the translation, 'Primarily, I am what I am telling you,' is preferred; and to xix. 35, where the 'witness,' the Apostle John, is distinguished from the Evangelist himself. In treating x. 30 ('I and the Father are one'), he rightly protests against the habit of viewing the words in the light of fourth-century controversies, believing that, as in 1 Cor. iii. 8, the idea is that of 'a unity of fellowship, of will, and purpose.'

Instead of referring to other passages in isolation, it will be better to examine Dr. Bernard's treatment of the Johanneine sayings in general, and his account of the ecclesiastical teaching of the Gospel.

We may note first the claim that the Fourth Gospel remains faithful to the primitive Christian phraseology, as seen, for example, in the sparing use of such a term as 'grace,' which occurs only in i. 14, 16, 17, and in the frequent use of the word 'rabbi' rather than 'lord' with reference to Jesus. The latter is certainly used in the Gospel, but rather by others than by the disciples themselves. It is significant that the phrase 'the Lord' occurs in passages which for various

¹ 'Early in the morning,' instead of 'first' (*πρῶτον*).

² 'Javelin,' instead of 'hyssop' (*ἰσώπῳ*).

³ See R.V. margin (xxi. 15-17). Bernard holds that the verbs are synonymous (pp. 702-4).

reasons appear to be glosses (e.g. in iv. 1, vi. 23, xi. 2), and that after the Resurrection the term 'rabbi' is no longer used. Dr. Bernard also points out striking similarities between the Fourth Gospel and the Synoptics in the note of authority found in the words of Jesus (cf. Mark i. 22, vi. 2), in the presence of pithy aphorisms (cf. John iv. 34, vi. 27, xv. 13, &c.), in the private explanations made to the disciples (cf. Mark iv. 34, vii. 17), in the habit of repeating what has been already said in a slightly different form, along with explanation and comment (cf. Mark vii. 15-23, viii. 15-20), and in the use of arguments savouring of rabinnical subtlety (cf. Mark xi. 30, iii. 23 f.). But, on the other hand, and especially in the Last Discourses, Dr. Bernard frankly says that the Evangelist has left his mark upon the report of the sayings, by shortening the discourses, by bringing together counsels which may have been repeated more than once, and by using 'Greek phrases and constructions with which he himself is specially familiar' (p. cxvi.). He also recognizes the possibility that in utterances containing the phrase 'I am' the saying may have been cast in this special form by the Evangelist, 'it being a form whose significance would be instantly appreciated by his readers, whether Jewish or Greek' (p. cxxi.). In the commentary itself, frequent examples of the working out of these exegetical principles appear. Of the prayer of Jesus in John xvii., Dr. Bernard says that it would be too much to suppose that we have even an exact translation of the Aramaic words Jesus used. 'We have not here a shorthand report . . . but rather the substance of sacred intercessions preserved for half a century in the memory of a disciple' (p. 557). He concludes that the phrase 'of water and' in iii. 5 ('Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God') is due to a restatement by the Evangelist of the original saying of verse 3¹; the words 'are a gloss, added

¹ 'Verily, verily, I say unto thee, Except a man be born anew, he cannot see the Kingdom of God.'

to bring the saying of Jesus into harmony with the belief and practice of a later generation' (p. 105). Again, in the words 'We speak that we do know, and bear witness of that we have seen' (iii. 11), we seem to be driven to the conclusion that the Evangelist 'is not reproducing the actual words of Jesus so much as the profound conviction of the apostolic age that the Church's teaching rested on the testimony of eye-witnesses' (p. 110).

These examples, when brought together in a summary, may easily suggest that the commentary is much more radical than it really is. As a matter of fact, its general tendency is conservative; and the real significance of the examples cited is that in a British commentary of the first rank a real effort is made to face difficulties which have long been felt, and cautiously yet frankly to provide an exposition which shall do justice to the complex issues involved. This task is the most pressing need of the hour, and we shall need to exercise great patience and forbearance if it is to be carried out in a worthy manner. The conserving of all that is deepest and most precious in the Fourth Gospel can safely be entrusted to exegetes like Archbishop Bernard, but we shall need also to hear the more daring interpreters who, as the history of Gospel criticism shows, can help us as much by their failure as by their success. One point in which Dr. Bernard assists further advance is the closer definition of the part played by the Evangelist himself in the recording of the Johannine sayings. He reproduces what has been said repeatedly in ascribing such phrases as 'your law' (viii. 17, x. 34, cf. xv. 25) to the Evangelist's pen, and in pointing out the way in which sayings of Jesus merge almost imperceptibly into the Evangelist's comments in the latter part of John iii.; but in the treatment of John v. he breaks new ground. The discourse on the relation of the Son to the Father (v. 20-9) has long been recognized as a section of special difficulty, and Dr. Bernard gives a useful clue when he says that the use of *ὡςπερ γάρ* ('For as') in

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verses 21 and 26 'suggests that verses 21-3 and verses 26, 27, may be comments of the Evangelist on the sayings of Jesus introduced by ἀμὴν ἀμὴν in verses 19, 24, 25' (p. 239). It is unfortunate that signs of the Evangelist's methods, as he draws his material from 'hiding-places ten years deep,' are not more evident, but patient study along the lines suggested by Dr. Bernard's interpretation of v. 20-9 may well lead to a better understanding of the Johannine sayings and discourses.

We may conclude this study of the new commentary by a brief reference to Dr. Bernard's admirable treatment of some of the outstanding ecclesiastical passages in the Gospel. His comment on x. 16, that in one flock there may be many folds, 'all useful and each with advantages of its own,' but that the flock is One, is interesting in view of present-day discussions about Reunion. As regards the commission given in xx. 20-3, he is clearly anxious to show that the apostles were its sole recipients. 'That the apostles interpreted their evangelical mission as giving them authority to hand it on is,' he says, 'not doubtful' (p. 678). More valuable is his exposition of the passage xvii. 21 ('that they may all be one . . .'), which has so often been misused in the interests of Union. There is no suggestion of a unity of organization, Archbishop Bernard declares; Jesus 'prays that the unity of His disciples may be realized in the spiritual life, after the pattern of that highest form of unity, in which the Father is "in" the Son and the Son "in" the Father' (p. 576 f.). But he immediately adds: 'This unity, however, as appertaining to Christian discipleship, is not invisible; it is to be such as will convince the world of the Divine mission of the common Master of Christians' (p. 577). This talent for resolving apparent opposites is perhaps the most marked characteristic of the commentary as a whole, and is both its weakness and its strength; its weakness because

¹ Wordsworth. Cf. R. H. Strachan, *The Fourth Evangelist*, p. 62.

its exercise is sometimes strained, its strength because the true interpretation of the Fourth Gospel must be a synthesis of both new and old.

The question naturally arises whether the anticipations regarding the new commentary are likely to be realized. Perhaps the highest praise which can be given is that we can no longer say, with the late Canon Sanday, that, 'in spite of the lapse of time, Dr. Westcott's commentary remains, and will still for long remain, the best that we have on the Fourth Gospel.'¹ The new commentary is a solid contribution to the exegesis of this Gospel and will prove an invaluable aid to the preacher and the scholar. But without ingratitude we may also say that there are important matters in which it will be found wanting. It does not adequately reap the rich harvest made possible by many labourers in the Johannine field; it is doubtful if it takes serious account of studies later than 1922, and the views of scholars like V. H. Stanton, W. B. Bacon, E. F. Scott, M. J. Lagrange, and W. Bauer receive surprisingly little attention. If, however, we take thought of the legacy we actually receive, we shall find abundant reason to be grateful to one whose ripe scholarship has been fully proved in his commentary on the Pastoral Epistles and in many contributions to the learned Press, and is now crowned by this his last and greatest work.

VINCENT TAYLOR.

¹*The Criticism of the Fourth Gospel*, p. 14.

THE DUTCH PAINTERS

THE most arresting thing about Dutch art is its apparent contrast to the Dutch character. It has neither a leisurely motion nor an abiding stability, but is meteoric in its swiftness and brevity. With one or two exceptions, the first forty years of the seventeenth century saw the birth of all the notable Dutch painters, and the second forty years revealed their art in its consummate perfection. There is no slow and gradual period of evolution, as there is no long and insidious process of decay. They spring into being with a burst of tempestuous energy, and cease to be as suddenly, and for nearly two centuries Holland knows no painters. If we turn to the period when Franz Hals was painting his last great pictures, 'The Governors' and 'The Lady Governors,' and Rembrandt his 'Syndics of the Cloth Hall' or some of his most famous portraits; when Hobbema was directing his curious gaze at the tall, slender trees of the avenue at Middleharnis, and Vermeer seating his women at the virginals; if we pause to listen to Ostade's fiddler making merry outside the village inn; we shall find ourselves contemporary with everything that was greatest in Dutch art, but we shall also find ourselves within a generation of its end. There are one or two belated wanderers—the so-called, but greatly inferior, Dutch Hogarth, Cornelis Troost, or Jan van Huysum, with his botanical splendours—, but with Ochtervelt the painters of Holland make their final gesture and become the concern of the historian. In those few years the Dutch painters have looked at life, made their comment upon it, and, having nothing more to say, withdrawn in silence.

Dutch art discovered itself in the vigorous personality of Franz Hals, who steps out of a police-court scandal into the front rank of Dutch masters. His is a rollicking figure of a fellow, spending the night in carousing, and yet on the day

following seizing the vivid harmonies of colour that the gay and brilliant uniforms of the officers of St. George presented to him. Owing nothing to the Italians and contemptuous of the Flemish, he took the life of Holland and painted it with an opulence of colour, whose richness is heightened by his exhaustive analysis of the possibilities of black with white. From him the flame mounts swiftly upwards, until in Rembrandt and Vermeer it establishes a world supremacy. But it ceases even more rapidly than it begins. It receives no presage of its approaching end, and feels no saddening fatigue or lassitude of the spirit. There is no twilight hour, no Indian summer of mellow and lingering beauty or late renaissance revival to prolong its death-agony. It lives and it dies. And the rich burgher merchants watch their merchandise being piled upon the quays, and are unaware that Hals and Rembrandt lie in a pauper's grave, or that the great painters of their country are swiftly becoming half-forgotten memories.

Elsewhere we can see the ebb and flow of a nation's soul—its moments of profound spiritual achievement, its rare unconsciousness of a peerless excellence, and its failing powers and gradual decay. Rarely, as in China, do we find art as strong and as slow moving as time itself. More often it ages rapidly, as in Greece or Rome, but perhaps nowhere is the process as swift as in Holland. Here the dawn bursts upon us with the suddenness of a tropic day, and dies almost before we are aware of its light. There is no protracted apprenticeship in the acquiring of style or technique. They appear to know at once what they desire to do, and the constraints of the schools are shattered in a new and virile sense of freedom, and an uncanny dexterity in their use of the brush.

To those who delight in philosophic generalizations upon history and the development of the social organism, this is as it should be. Epochs of great art correspond with great struggles in a nation's history, and Holland had just emerged from such a struggle for freedom and liberty and the right

to live. Now she is conscious of power, independence, the right to sign her own name upon her possessions, and to look out into the face of the world without fear. With her victory for liberty comes tranquillity and prosperity, the simple delights in good living, and social restraints and the disguise of her own desires can be disregarded. In such a temper as this the latent and secret genius of Holland finds a fertile soil on which it may grow, and the Dutch middle class were not tardy in giving the rising school of native painters the opportunity to develop their art.

It was the opportunity of the painter, and the recent exhibition at Burlington House reveals their response to it. We see in their art a new, vivid, and luxurious sense of life. Peasants exchanging blows within their taverns, kitchen-maids and bourgeoisie young ladies with their music or their lovers; merry companies and 'tric-trac' parties, roystering prodigals and their seductive companions, are depicted on a thousand canvases. There is sly irony at the doctor's visit and a not too sympathetic humour for the unhappy victims of the dentist. Everywhere their art is uniquely and vividly human. No silken dresses, or waving plumes, ornate lace ruffles, or elegant furnishings can disguise from us this strong and passionate enjoyment of life. Yesterday on the canvases of Mierevelt or Jan Scorel the painters' interest was focused on the accessories of existence, but to-day they are concerned with the living spirit. Out of the struggle of a hundred years they have earned the right to live, and for fifty years the Dutch painters will portray that life alike in its coarseness and in its aristocratic elegance.

Religious painting as practised at Haarlem in the preceding century, and as we are to see it continued in the south, suffers an entire eclipse. In this still moment of their history, when the terrible violence of the sword is subdued, and the last vengeance of the sea has wrecked the tyrannical power of Spain, there is a weary disdain of the fabled exploits of classic ages, or the martyrdoms of the early Christian

centuries. They will welcome the prosaic and the homely, for they have achieved more heroisms than the imagination can depict. The spectacle of withered limbs hanging listlessly from bodies broken on the wheel are only too familiar. They have lived through these things, and they turned from them with an ecstasy of relief to the solid comforts of life. Occasionally a religious motive is seen—a 'Prodigal Son' or a 'John Preaching in the Wilderness'—but it is a thinly disguised portrayal of scenes from their contemporary life. With that life they are content, and they will leave to others their 'Bacchanels' and 'Golden Ages'; for in their tall, gabled houses and village taverns are sufficient delights for their convivial souls. A new and luscious life was flowing through their towns and villages, bidding youth play and age forget its weariness in the splendours of a new prosperity. There was inspiration in expressing a unique moment of their nation's life; to spread upon the broad page of the future these trivial yet characteristic episodes of town and rural life. In the fine contentment with which their wanderings were confined to the borders of its homeland they reveal their strength, and no other school of painters in Europe may be so fittingly called by its country's name. They dispense with classic motives as quickly as they shun the curving rhythms of the Italians, and from Moreelsee and Bloemarts they turn with a gesture of contemptuous disdain.

It is not without significance that we write of the Dutch painters, for none of the other arts seem to make any notable appeal to them. They were born into a landscape which makes an irresistible appeal to the painter, and they sat down to record it. With the conspicuous exception of Rembrandt, and possibly of Ruysdael, they do not seek beyond the life of the senses. The world of intellectual hunger and striving passes them by, and there is nothing unknown or unsuspected in their work. Nowhere, apart from Rembrandt, does there seem to be that higher equilibrium of the visible reality and the invisible spirit through which the external world becomes

a stage on which all the strange and mysterious images of our minds take shape. There is, for them, no silent, inscrutable dwelling-place of the spirit, no secret valley in which the shadowy figures of our imagination gather themselves at our side and beckon us to those dim halls where the soul of life comes near the habitation of eternity. We are seldom conscious of any conflict of the spirit with the world of sense, for in the visible appearance of things, the painters of Holland are content to rest. Here is no fitful fever, no striving to unmask the surfaces of life, no passionate contemplation of veiled and distant spaces until their enraptured vision becomes the motive of a newly created symphony of colour. Rarely will the sense of impalpable mystery mock at their surfeit of sense and disturb their absorption in this voluptuous world, as in Jan Steen's 'The Traveller Resting,' but they swiftly return to the anecdotal world of manners and custom.

It is always the earth they see, so that we know so well the world in which they lived and so little the thoughts it aroused. But because they are thus interested in the earth they reveal the possibilities of its landscape in art. They do not regard their country as an artificial adjunct to the main purpose of painting, but as a sufficient motive in itself. They know their country-side only as men can know it who have fought for it and suffered the bitterest penalties that they might possess it. When they had successfully repelled the invaders, there was still the long struggle with the sea, which always threatened to engulf them. They built their towns in the midst of muddy swamps, and rested them upon laborious foundations of piles; they sowed their crops and fed their cattle on fields over which the sea had surged not long before and never ceased its untiring effort to possess again. They look out upon their broad, spacious landscape and feel in a special sense it is their own. It is not strange that they should wish to paint it for its own sake and not as a mere accessory to a dramatic motive. Deliberately evading the

pageantry of nature, they are moved by the recession of great distances with the delicate play of light and shadow upon them, so that the contours of the landscape find and lose themselves insensibly, and its stable masses are united with the moving rhythms of the sky. The plain itself sheds its immobility, and trembles and undulates as though it understood it was but some ephemeral thing of man's creation. Sometimes all is bathed in an opalescent mist in which each note of colour acquires a rare preciousness in a landscape where the long, intersecting avenues of water give a ghostliness of aspect to the least perdurable objects. They reproduce with a fidelity born of persistent observation the cool, silvery harmonies of the open country, which in their luminous depth make possible the accenting of red roofs or allow the dark and sombre foliage to fleck itself against the soft, pearly amber of an evening sky.

So they paint their country, and whatever falls within it. Everything is welcome—the mills with their long arms, the avenues of tall slender trees, the low, far-stretching dunes, the shadow of the sails upon the water, and the gaily coloured barges resting upon the sleepy canals; the shadow of great churches keeping their ancient guard about the market-place, the busy traffic of their harbours, and the roystering crowds of the village *kermis*. Then within this landscape the drama of their familiar life is placed, and the cobbler and the doctor, the woodman and the quack dentist, the merry peasant and the wandering musician, are seen in all their customary habits and gestures. They are portrayed with a universal quality of sympathy by men who shared their pleasures, who drank their ale amongst the peasants they painted, and suffered from the strong and unskilled hands of the dentist. Nor are they insensible to age and sorrow, and the hand is stayed with a quieter palette as they pause before the old men and women of the hospital, waiting in age and feebleness extreme for the ending of the day.

Indeed, so finely and indelibly have they recorded the

coloured surface of the life around them that the history of Holland resembles an illuminated manuscript in which the text seems to be curiously superfluous. For what reason should we read, when so plainly we can see? To peruse a volume of Dutch history after we have gazed upon its galleries is to encounter the sensation of one who reads the story of a play at which he has been present the night before. Steen, Brower, Ostade are truculently alive in the candid intimacies with which they unveil the life around the bars and behind the lattice window-panes. There is a love of satire and a wilful note of comedy in their portrayal of the rich burghers; nor do they refrain from the coarse jests and the ribald and brutish antics of the drunken peasant. The painters live the life of the people, with their gross vices and their bourgeois virtues, and mirror in a thousand reflections the pleasures and solid contentment of a people who will allow no shadow of penury to spoil the ample proportions of their feast.

This splendid materialism of Dutch art reaches its culmination in Vermeer. In him the superficial aspect of things acquires a miraculous quality, and the most luxurious of materials draped about his figures seems dull in comparison to the exquisite beauty and lustrous surface of his pigment. We are still ignorant of the magic with which he controlled his paint and elucidated from his brushwork an effect almost equal to Chinese porcelain, without losing the distinctive texture of each element in the composition. He crystallizes matter, yet does not crush out its fresh spontaneity in the process. He preserves an intimate friendliness in his manner, and the 'Lady at the Virginals' looks out at us whilst we select some favourite composition for her to play. The casual elegance of the furniture in his interiors bears an aspect of familiarity, and when his 'Young Girl' has finished tasting her wine the glass will be handed on to us. He understands better than Terborch, or even Metsu, the idea of a picture being a window through which we may look in

upon another room of our own dwelling. But if this sense of illusion were striven for, and not the unconscious result of the perfection of his art, it would give us an amazing painter, but a bad artist. Yet we are never conscious of any spurious imitative effect as we look at his masterpieces, but feel the rare appeal of a great work of art. This appeal is due to his sumptuous beauty of colour and his impeccable sense of design. He is almost alone in the subtlety with which he gathers all the diverse elements of his composition into an organic unity. The design is so perfect that it demands an analysis before we can appreciate it, and the faultlessness of the disposition of the various elements in his pictures is only apparent in their unforced and natural appeal. He takes a chair, an earthenware jug, a velvet mantle, the wide brim of a hat, and balances them with a symmetry that is only matched by the great masters of China or Japan, and then surpasses them in the luminous depth and exquisite lighting which pervades the whole canvas. The cool, silvery light entering through the latticed windows accents the edge of the glass, softens the flowing line of the neck, and then reveals the misty gold and pearly grey of the wall beyond. Such light, miraculous in its quality, is always born of the thing itself. It does not simply play about the surfaces, but enters into the tissue and fabric and reveals their own enchanting individuality. In this he anticipates Cézanne by a couple of centuries, and discredits the Pre-Raphaelites in advance as incompetent bunglers.

Vermeer is the apotheosis of Dutch art. It had set out to portray the life of its time, and the Dutch painters are interested only in what they see and the ability to record it with a diligent faithfulness. The only question that could ever arise was how far could the process be carried, and the answer lies in Vermeer. He takes the life of his time and reproduces it with a magical fidelity. He apparently rejects nothing, but directs upon each object such a penetrating gaze that it yields the inner secret of its being. The Venetian

glass, the earthenware milk-jug, the string of pearls, the carelessly disposed robe are no longer accessories, but parts of an organic whole endowed with a living existence by the magic of the master's hand. He achieves this, not by any romantic idealizations, but by a sheer and intense scrutiny, in which realism becomes, not a mere imitation of the object, but a re-creation of its essential nature. Having arrived at this point, he deliberately eschews the imaginative faculty, and will allow no strange fantasies of the mind to unnerve the sureness of his hand. The result is seen in the National Gallery's 'Lady at the Virginals,' 'Lady Drinking Wine,' at Berlin, or, what is in some ways the supreme example of his art, 'The Love Letter,' in the collection of Sir Otto Beit. Here is the stamp of an inviolable perfection upon realism in art, and one cannot conceive of any advance being made upon it. If this is the quest, then the end of the pilgrimage was reached in the seventeenth century.

Whether it was the end of the quest or not, it was the end of Dutch art. The Dutch painters never recovered from Vermeer. De Hooch in his earlier pictures had given masterly representation of nature caught in a magic instant of light and colour, but, at Amsterdam, prosperity overcame him, and he deserts his true genius. Metsu and Ochtervelt both have their moments of inspired conviction, but neither of them can be compared to Vermeer in the realization of atmosphere and the beauty of design. Later, the depth to which the pursuit of realism in art can lead its devotees is to be seen in Netscher, Mieris, and Jan van Huysum. Here is to be found the reason of the brief, meteoric career of art in Holland to which we referred in the outset. It died of its own perfection. It has nothing more to communicate. What it had to say had been said with such amazing genius, that nothing more seemed possible than a stuttering verbiage. This, far more than the changed social conditions of the time, is responsible for its sudden and premature death. For painting as practised by the masters of the

Dutch school, but especially by Vermeer, necessitated a harsh and severe discipline, and a power of intellectual control, without which no co-ordination of design is possible and the picture becomes a mere patchwork of perfectly imitated pieces of detail. This intellectual energy and discipline was precisely the quality which was conspicuously lacking in the successors of Vermeer, and they had no other qualities to compensate for their absence. There were no long established traditions which might have bequeathed a finer stability to their aesthetic consciousness, and enabled them to keep a truer proportion between the world of sensible experience and the play of ideas. Lacking this, Dutch art suffered itself to be diverted into a backwater, where, amidst the dank and noxious weeds of a servile imitation, its genius was suffocated, and a paralysis born of its own immobility seized it.

In Rembrandt alone, Holland might have found the inspiration which would have saved her from this desuetude. For him as for his contemporaries, there was the identical world and history, and the same means of plastic expression as for the rest. But, upon this world, Rembrandt imposes his living will and virile mind, so that these bare elements of life remain only necessary facts about which his imagination plays until they constitute a new universe woven out of the tragic interplay of his own emotions with the gay, but oft-times sordid, world about him. He knows the language of the crowd, but only in his experience of its contempt and neglect does he pause to portray it. He will not suffer youth to deceive nor age to embitter. He stands and watches the moving phantasms of this world until he has bathed his soul in its inimitable light of surprise and unfailing variety of aspect, and then seizes his brush to re-create these transfigured elements of his vision upon the canvas with a living and dramatic power. Yet all this rich and diverse experience is but the background against which he paints another portrait of the artist. It

matters little what is the obvious motive of the picture, what we really see is Rembrandt. Whether there is an aigrette in the rich turban or only a worn and faded cloth tied round his head is immaterial, for we are only conscious of the inner power of this man, whose imaginative skill revealed to him the secret richness of the shadow. He will dwell in darkness, and pain and grief will pierce his very being, but they will kindle in his soul an emotional ecstasy out of which he will wring an abiding solace for generations to come ; age will find him poor and neglected, but still unconquered in his faith in the dignity and worth of man, knowing that of the spirit alone is born our abiding possession. So to the last his restless eyes turn hither and thither upon this world of appearance, and illumines it with the profound and spiritual knowledge he has gathered through the long experience of triumph and disaster.

It was this quality the Dutch painters needed, and it was this quality they refused to accept as a necessary inspiration of their art. They turned from Rembrandt almost with contempt, and the sneer of the street became the verdict of the studio. They allowed him to slip into obscurity ; and counted themselves superior when, in place of nature's great chiaroscuro, which he had understood so profoundly, they stood a lighted candle behind a figure and painted its laccid shadow. Henceforth the anecdote, with the gold cup and the white lace, the scales of a fish or the fur of a cloak, will compass their minds. In Rembrandt they might have found a fertilizing influence and a living inspiration, if for a moment they could have freed their minds from the cult of a false and ignoble glitter. But either they lacked the insight of the mind or the power of the will ; and Netscher, Mieris, and van Huysum close the epoch of Dutch art, to remain a melancholy illustration of the truth that 'from him that hath not shall be taken away even that which he hath.'

ARTHUR B. BATEMAN.

SOME MEDIAEVAL AND MODERN POINTS OF CONTACT

THE literary movement whose object is to extend our knowledge and increase our understanding of the Middle Ages originated some thirty or forty years ago. It originated with a few specialists, scholars and students of history, who thought it necessary in the interests of the science they practised to determine once and for all whether or no the 'Dark Ages' were truly as black as they are painted in the ordinary history-books. Their researches led them to form the opinion that the 'Dark Ages' were not near as dark as they are commonly represented in the sources named; and from this position to advance a step further, with a view to discovering the cause of the blackening in question, was on their part a perfectly natural and understandable proceeding. As a matter of fact, not much thought was needed in order to solve the latter problem. Our scholars saw, if not at once, at all events soon after they were embarked on their quest, that the real cause of the bad repute into which the Middle Ages were fallen was the Italian Renaissance. At the Renaissance men's minds, or, rather, the minds that were then employed with intellectual objects, became obsessed with Renaissance notions, the consequence being that all cultural stock not the gift of either Rome or Greece fell prodigiously in those markets. To all previous civilization, save that of Rome and Hellas, the age, seduced by its prejudices, turned a deaf ear and a blind eye. Under these circumstances, what could with reason be expected of society save that which actually fell out?—namely, the withdrawal of all understanding, interest, and sympathy on the part of the intellectuals of those times from the history of Europe from the period of the fall of the Roman Empire to the 'revival of learning' in the sixteenth century. And, as to give a dog a bad name is proverbially but a preliminary to

hanging it, so, in this case, once the age had turned its back on its immediate predecessors in a point of time, to complete the business by damning them out of hand as entirely dark and unprofitable was quite normal procedure.

But, besides discovering that the 'Dark Ages' were not near as dark, intellectually, as it has pleased sundry historians to represent them, the scholars referred to above have done this further service to society: they have made it plain to us, by means of their specialized inquiries and researches, that the men and women who lived in the Middle Ages were astonishingly like those whose earthly lot is cast in present days; and, further, that, allowing for certain inevitable differences of condition and circumstance, the institutions, manners, and customs of those times bear a remarkable resemblance to those which we ourselves experience from day to day. After all, this discovery was but to be expected, having regard to man's nature and the nature of his principal institutions, both which are alike conservative; but, all the same, to call attention to it occasionally is advisable, since many, when they first come to a study of the Middle Ages, are apt to express a somewhat artless surprise that the resemblance between those times and our own, between the men and women who then lived and those who now live, should be as close and striking as it often is.

With regard to contemporary written accounts of particular historical periods, it generally happens that it is the seamy side of life which the anecdotist sets forth to emphasize rather than the brighter aspects of things; but true history proves that, as in nature the darkest cloud has its silver lining, so in human affairs there is always good mixed with the evil to be found in them. A mediaeval anecdotist of the type glanced at above was Etienne of Fougères, chaplain to Henry II of England, who composed one of those *livres des manières* which have formed popular writing, and no less popular reading, from classic down to modern times. Etienne, like most of his literary kind, is a bit of a grumbler,

as well as a sturdy *laudator temporis acti* ; but, on the other hand, it must be allowed that his shrill complaints of the manners and customs of the age he lived in make very amusing reading nowadays, besides being conceived in a spirit that no less powerfully informs many of the strictures levelled by would-be reformers at the follies and foibles that mark our own age. The King (says Etienne) wastes in hunting and other sports precious time that should be devoted to affairs of state, and to the administration of justice. Further, the Church is corrupt, or, rather, such Churchmen as he knows are venal, and lead immoral lives. Chivalry (he continues) is sadly degenerated nowadays, and the knights, who should be forward to honour it, now think only of pleasure, and how they may best cheat the Church of her dues. The condition of the lower classes is deplorable, since they are swindled and oppressed right and left. Tradesmen cheat ; the wine is watered ; and cheap rabbit-skins are made to pass for the rarer pelts ; the cloth sold in the booths is mere shoddy ; and the women of the day are lamentably deficient in the good qualities that should adorn their sex. ' They go to church only to make assignations,' says the critic, ' and the way they treat their husbands is scandalous.' It must be allowed that Etienne's constant use of the ' loud pedal ' in order to call attention to the abuses of the age he lived in renders his music uniformly harsh, as well as monotonous, to the ear, besides which is it not the case that unsparing and unrelieved denunciation such as this is apt to defeat the ends of those who are unwise enough to employ it ?

Another mediaeval grumbler of note was the anonymous minstrel who, about the year 1190, wrote *Li Proberbe au Vilain*. His theme is the not very cheerful one of poverty, and this he expatiates on with suitable, if rather fatiguing, dolorosity. The poor man (he says) is thought no better of than a dog ; he has not wit nor strength, and is friendless. He laughs not from the heart, sets no great store by life, and

has no consolations save such as are to be had in drink. But, according to this author, it is not the poor man alone who languishes—the world itself is sadly out of joint. There are fine ladies who prefer ‘base fellows’ to *seigneurs de chastel*, and give their husbands’ money to some *bon bachelier*, *pour mieux avoir s’amour*; families ruined by prodigal sons; insolence of *parvenus* (low-class people enriched by the plunder of the Crusades or by profiteering in war supplies); insatiability of moneylenders. Chance, says our minstrel, plays a large part in human life, and Fortune persecutes the unlucky; Fate and the world’s judgements are unjust, egoism is universal, and human nature is not to be changed by education. Seek, then, measure in all things; scrape together a little money, do not despise small gains, never lend to any one, get rid of poor relatives, be not too indulgent to wives and children, trust no man.

Another minstrel, Guiot de Provins, bears much the same witness to the evils of the times as does the author whose jeremiads are cited in part above. He refers to the ‘stinking, horrible age we live in,’ and he plies his whip about its back with much the same lusty heartiness as the other uses to chastise the follies and vices of his own. The lawyers of the day (he says, *inter alia*) will plead for any cause, just or unjust, provided they are paid for it. They are envious of one another, and there is not an honest man among them. As for the medical profession—the poor wretch who falls into their hands is lost. In the opinion of this censor of the morals of his age, a fat capon and a bottle of generous wine are worth all the ginger and diadragum, diamargasiton, and hellebore, beloved of these shameless quacks.

Marriage, women, and married life are favourite topics of hostile criticism with our mediaeval Catos. One of them, Mahieu by name, is denunciatory above the common; for, having married a pretty widow, he finds on experience that she is nothing but a tiresome shrew. Speaking generally of widows, Mahieu avers that, but three days after a man is

dead, off will go the woman, gorgeously arrayed and decked out with 'false hair and rouge,' in quest of a new husband. In fine, sighs this mediaeval misogynist, there is no wife without strife; and the sex in general he denounces as inveterate gossips, curious, disobedient, envious, greedy, wanton, hypocritical, cruel, incontinent of secrets, and superstitious. Indeed, he could not be more severe on the sex than was the compiler of the maxims ascribed to Cormac-mac-Art.

In the year 1319 there appeared an enormous compilation consisting of about 30,000 lines in which the author, reviewing mediaeval life in general, finds in it little to praise, but a great deal to blame. In this monster writing the poet adopts the classic device of expressing his own opinions touching men, institutions, and events through the medium of lay-figures, introduced into his text for that express purpose. Thus, wishing to censure the working classes on account of their lazy habits and propensity to scamped work, he puts the following speech into the mouth of a tiler:

'When I finally make up my mind to work, I take with me a young mate who knows nothing of the job, but I insist on his being paid the full wage. When, at last, I get on the roof, I lay one tile in the time it should take to lay eight or ten. I ease off and sing a song, then take a siesta between two slopes of the roof. It is then time to knock off for dinner. After that, it is soon supper-time, so we leave work for that day. Of course, with piece-work it is different; I can do as much in one day as in five days by the hour.'

But the most uniformly dolorous muse that the Middle Ages produced is probably that of 'Giles the Mouldy,' whose lamentations over the decadence of the age he lived in explain sufficiently why this epithet was applied to him. Giles was eighty when, in the year 1350, he composed his poem, and, half-blind at the time, it may well be that to this, and his other bodily infirmities, the exceptionally lugubrious nature of his performance is due. According to Giles,

'The workmen do nothing but wait for the time to cease work. It is impossible to build nowadays with wages what they are. The working classes, men and women, are thoroughly out of hand, and only want to eat and drink at taverns, dance, sing, and amuse themselves. The old customs are going, the religious orders are decadent, the Church is in servitude, the poor dress themselves like the rich, there is no longer any difference between mistress and servant, children are ill-bred and swear without being smacked for it by any one, there are no more tournaments and jousts, the currency is debased, the cost of living is terribly high, people have taken to wearing buttons on their clothes, carrying purses, sporting silver thongs and silk hoods; there are drunkards in the streets, and the new fashions of women and the behaviour of girls nowadays baffle description.'

The contacts of mediaeval with modern times occur less frequently (though they still continue) in respect of such matters as learning and the arts than is the case with regard to the purely social province. The lawless criminality of the students attending the different European universities in mediaeval times is fortunately not an experience of our own day, though some faint traces of these departed orgies of insubordination and misrule are yet to be found, on occasions, at one or two of the great Scottish seats of learning, where student 'large-scale ragging' was, until quite recently, tolerated, though not (we may be sure) approved, by the university authorities. Now, however, that the students themselves have agreed to assist the latter in suppressing these untoward demonstrations, so little consonant with the dignity of a great seat of learning, it should seem that a link that might well be dispensed with between times past and times present is in a fair way to be sundered for ever. It would seem that, in the case of the French and Scottish mediaeval universities, at least no small part of the lawlessness that marked the conduct of the

students who attended them was due to the institution of 'nations'—that is, the official grouping of the students according to their nationality, which was a frequent cause of disorder, and even bloodshed among them. The same institution prevailed, and still prevails, at Aberdeen, though the 'nations' into which the students attending that university are grouped are no longer, if indeed they ever were, grouped according to race, but merely according as they hail from this one or that of the different territorial divisions into which northern, as well as southern, Scotland was divided of old.

The idea that the classics were unknown in the Middle Ages is now proved to be false; for, though Greek was neglected, yet modern research has shown that the Latin masterpieces, from Virgil to Boethius, were extensively admired and studied. The latter, of whom it was finely remarked by Cassiodorus that it was through him that the great Greeks of antiquity 'had learnt to speak the Roman tongue,' was fondly and diligently read and digested in the cloisters, and copied for every cathedral and other library of importance in mediaeval Europe. His thought, as set forth in the famous *De Consolatione Philosophiae*, is still potent to move men's minds, it being but recently that there was published in London yet another edition of the masterpiece named. For this further proof of contact in respect of the mentality of past and that of present times we of this age are indebted to the late Dr. Adrian Fortescue, whose ripe scholarship, it is no exaggeration to say, abundantly reflects the best qualities of mediaeval and latter-day metaphysical learning.

R. ERSKINE OF MARR.

DIVINE REVELATION : FACT OR FANCY ?

THE age-long conflict between science and religion does not disappear, but takes new forms as man's knowledge of the universe advances. If, on the one hand, the old confident materialism is nearly dead, and if, on the other, the concept of evolution has won the adhesion of nearly all thinking people, there are yet matters of religious faith concerning which persons of equal sincerity are still deeply divided. Among these, the question whether there is, or has been, in human history anything that can properly be called a revelation of God to man is now a living issue. It has recently been raised by Professor Julian Huxley in his book *Religion without Revelation*. The author, while manifesting a deeply religious spirit, is compelled to set aside the idea of God as personal, and (with this) as revealing Himself to men. Undoubtedly he expresses views which are widely held to-day, especially among younger people. The purpose of this paper is to probe the question rather more deeply than he appears to have done.

Let us assume that man by nature is fundamentally religious ; that his religious experience is not all illusion, but is based upon awareness of a real Object not himself ; that his deepest life is lived in relation to this, his spiritual environment—an environment which includes, but transcends, the physical universe that surrounds him and the other human spirits with whom he finds himself in contact ; that the real nature of this spiritual environment is too subtle to be defined by intellectual concepts, and therefore to be expressed in words ; but that by clear thought and insight and right living man can attain to ideas about It which increasingly approximate to a truth that is ever beyond him. With this assumption, which (so far as it goes) I suppose most religious minds would be disposed to grant, the question of revelation appears to be this: can we suppose

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that man's perennial search for truer thoughts of God is a *one-sided* approach? Or is there ground for believing that the nature of the spiritual environment is such that we can rightly think of a *mutual* quest? Can we suppose that the God whom we have just now been content to hint at in impersonal terms is so far akin to ourselves as to be possessed of *purpose*—of a purpose which cannot be fulfilled until the personal spirits, who are vaguely aware of Him, and often of disharmony in their relation to Him, are brought into concord with Himself? Such I conceive to be the root issue. Behind the question of revelation lies the deeper question: What do we mean by 'God'?

Man's search for God, it is clear, differs in some important ways from his efforts after better knowledge of his physical and organic environment. In the latter field the quest does appear to be one-sided. Man seeks knowledge of that which, in the nature of things, simply awaits his quest; he can only try to discover the truth about a world which lies passive to his observation and experiment. It is only by a far-fetched metaphor that we can speak of the physical universe revealing itself in response to man's inquiry. In the human sphere it is different. In psychology and the study of human society he can put questions and receive more or less intelligent answers. There may be a response which helps his quest; certain fractions of the human environment may aid the seeker after truth by disclosing themselves to him. But this can hardly be said of humanity as a whole.

Further, whatever knowledge man may have of God differs fundamentally from that which he can acquire concerning the physical universe. God is not demonstrable in sense-experience; nor is it to be thought that His existence and nature can be proved by any logical processes like those of mathematics. Our knowledge of Him is more akin to that which we gain of other minds than our own. Neither is *sense-knowledge*, though the latter is reached by inference from sense-experience—from the words and looks

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and acts of our fellows. But the inference is one which we could not make had we not an inner knowledge of our own minds. It rests fundamentally upon an *insight* whose dicta cannot be proved, however little they can be doubted. Our knowledge of God assuredly differs in that it *can* be doubted when we reach the questioning stage of intellectual development ; and this is the chief reason why it appears to many to be something else than real knowledge. For my present purpose it is necessary to assume that it is (or may be) real knowledge, but of a kind which can never be finally formulated in human language ; that it reaches, through error and illusion, to a gradual approximation to the truth. Moreover, it is not primarily intellectual, though it demands the vigorous use of our minds. It is akin, not only to our conviction of the existence of other minds than our own, but to our awareness of *values*, such as beauty in nature and art, and excellence in human character—an awareness which also rests on insight. These values, which give to life most of its significance and worth, are realities that we can learn to perceive and appreciate, but which we can never prove.

In my judgement, it is not possible to reflect upon our experience of value without being driven to belief in teleology. I know that this conception has divided philosophers, from the days of Democritus and Aristotle downwards, and I cannot, of course, argue in a paragraph the question of its validity. I can only say that, without assurance that the world is a ' realm of ends,' it seems to me to be a chaos, and any philosophy to be impossible. I cannot conceive that there is no higher purpose in it than that which man's reason supplies. The process of evolution must be working to some end ; and, although the full nature of that end is beyond our understanding, our experience of values supplies a clue. The world does seem to be working towards a better realization of the ideals we call truth and beauty and goodness ; and towards the production of *persons* for whom these ideals have worth, who can mould their lives in accordance with

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them. Yet it is significant that, in Professor Julian Huxley's outline of the essentials of the religious life, the conception of teleology is ignored; no purpose except that of man receives any recognition at all. The whole process of evolution before human consciousness was developed is described as 'blind,' as wholly due to the working of mechanical factors, such as natural selection, with its weeding out of the unfit. God is 'a creation of the human soul (albeit a necessary and fruitful one) compounded of the hard facts of soulless nature and the spiritual and intellectual aspirations of the nature of man, the two organized into a single whole by the organizing power of the human mind.' Apart from the human mind, it does not appear that God would have any real existence.

This seems like the production of *Hamlet* with Hamlet omitted. If anything can be said to be essential in religious life, at least in its higher forms, it is the recognition of a Purpose not our own which it is for us to make our own, because we know that it is the highest Value, the supreme Good. A person is in the true sense religious when his whole life is being organized to that end. 'In His will is our peace.' If the will of God is no more than a metaphor, religion loses its soul; either it hardens into a system, or it thins out into a philosophy; and, in either case, loses its driving-power to make our lives what they ought to be. If religion is to remain and to progress, the conviction that there is a Divine Purpose in human life will have to retain its central place.

But teleology implies Mind; a Purpose can only be the outcome of conscious reason able to picture ideal ends and to direct means towards their realization. So unbiased a student as L. T. Hobhouse declares that, 'at least as far as our experience and our powers of conception extend, the existence of a Purpose implies a Mind commensurate with

¹ *Religion without Revelation*, p. 41.

that purpose.'¹ It is true that, while purpose is observable in the activities of animals, and even of plants—as in the case of birds migrating or building their nests—the individual agent may be only faintly conscious (or not conscious at all) of the meaning of its acts; and yet there must be consciousness somewhere—a wholly unconscious purpose would seem to be a contradiction in terms. The life-force that works in the organic world must partake of the nature of Mind.

The teleology of the world-process compels us, therefore (so far as I can see), to recognize a Mind at the back of nature. But it is a far cry from such recognition to assurance of a living God who can and does meet the needs of the developed religious life by responding, as person responds to person, to man's long search for Him. That there are such needs seems fairly clear. In the first place, there is a serious hiatus between the Purpose which our moral experience posits as the supreme Good, and such purpose as we can recognize by observation of the world of living beings. The latter seems often to aim at ends which our moral insight cannot pronounce to be good. 'The whole creation groaneth and travaileth'; there are in abundance pain and waste and other apparent evils, many of which, so far as we can see, do not make for good. The philosophy of the Absolute, which allows of no final distinction between good and evil, does not satisfy our fundamental religious requirements. While every philosophy, in so far as it is acceptable at all, does (in my judgement) compel us to recognize Mind as the deepest element in the universe, no philosophy known to me has yet proved that that Mind is wholly good. Unless philosophy can be reinforced by something greater than itself, our response to the spiritual environment will be one of revolt as well as of acceptance; we cannot 'find rest to our souls.'

¹ *Development and Purpose*, p. 365.

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In the second place, we are all conscious of disharmony between our own lives and the Purpose which our moral experience compels us to recognize as good. However we may explain it, sin is a reality—a disease which, so far as we can see, has no power to cure itself, but which we cannot believe to be incurable. No one, I suppose, is now able to hold either Herbert Spencer's facile optimism—that evil is simply maladjustment, and as such inevitably sets in motion forces that will remove it—or such pessimism as that of Cotter Morrison, who was convinced that 'for a bad heart there is no remedy.' The higher religions of mankind are redemptive, and profess to offer means for restoring the lost harmony of man's life. And this redemption, they assure us, has its roots in a movement of the divine towards man, for help and healing and illumination.

The Christian revelation, at any rate, gives us a God who is ever seeking men that He may win them back to Himself. 'Christ is the supreme revelation only as He is the supreme reconciliation. . . . The task is not to lay God open to us, but to lay us open to God.'¹ Revelation is not the 'supernatural' imparting to men, on divine authority, of infallible information, however much it may have been so misunderstood by some Christian apologists and by Professor Julian Huxley, who seems to assume, without any adequate inquiry, that it must be that or nothing. Rather, it is the gracious offer of a cure for man's disease and blindness, which, without infringing his personal freedom, is able to open his inward eyes to behold realities in the divine nature, the 'hidden love of God,' that, unless thus aided, he might have dreamed of but could not have discerned. Whether such movement on the part of God towards man is credible or not can only be decided by an appeal to experience.

I believe that human experience, if broadly enough

¹ Dr. J. Oman, *Grace and Personality*, chap. vii.

surveyed, supports the credibility of such a movement ; and the inward experience of redemption, if we have it, can raise credibility into certainty. From the earliest dawn of history men have sought to ascertain God's will by augury, by divination and prophetic oracle, and have believed that in some degree they found it. Such belief is for the most part rejected by the developed intellect ; but in a certain corner of the ancient world we find something more worthy of credence. The prophetic movement in Israel must, on any fair view of history, be given a primary place among the factors of human progress. We find men giving utterance to new thoughts of God and of His worship which were not derived from current religious teaching, but ran quite contrary to it ; basing themselves, indeed, on the national belief in a ' righteous ' God, but expounding a higher and unfamiliar idea of what ' righteousness ' meant, both in God and man. ' What doth the Lord require of thee, but to do justly, and to love mercy ? ' The prophets offer no credentials except that God has really taught them, and they expect of their people an insight which will bring conviction that the message is true. What they achieved was the union of religion with morality, a step upward in human progress ; since they lived and taught, no immoral religion has been possible for right-thinking men.

It is on the foundation laid by the prophets that Jesus builds. Like them, He speaks with the authority of first-hand knowledge that what He says is true. He calls men, not only to the practice of righteousness, but to its foundation—to an experience of happy ' sonship ' with God like that in which He lives Himself. The whole of man's moral and religious life He sums up in a childlike spirit, and in a relation of love to God and men. Revelation, He says, is for ' babes '—for the simple-hearted, the unsophisticated, the trustful—of whom He feels Himself to be the chief. It is those who share His ' yoke,' pulling by His side in active submission to the will of God, who ' find rest to their souls.'

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It is He, who knows the Father by direct and unbroken filial experience, who can reveal the Father to others.¹

The teaching of Jesus contains the highest ethic reached by man. But it is more—it is the outcome of the deepest religious experience in human history. It flows like a clear stream from the heart of One whose mind was in harmony with the mind of God, whose inward vision had been dimmed by no cloud of conscious sin. Limited the thoughts of Jesus most certainly were by the conditions under which He lived; there is no sign that He had any supernatural information to impart concerning the physical universe or events in history. Of science and philosophy He apparently knew nothing; of literature only the Scriptures of His people. He attempted no philosophical inquiry into the nature of God; He worked upon the traditional Hebrew conception; but He filled the idea with a living content, and made it glow with a new reality. If we take the Gospel story in conjunction with the Pauline and other Epistles and the later Johannine interpretation, it is clear that Jesus brought to men the conviction that in Him God (though always near) had come close to them in conscious experience, 'for help and healing and illumination.' 'God was in Christ, reconciling the world unto Himself,' and opening men's eyes to behold clearly that of which before they had been but dimly conscious. It is not possible to read the New Testament appreciatively without recognizing that the first and second generations of Christians were convinced that in Jesus had come to them a revelation from God—the substance of which the Johannine writer sums up in the immortal phrase that 'God is love.'

Such experience was anticipated in some degree by Hebrew

¹ Matt. xi. 27 - Luke x. 22. The words as we have them are believed by many to be later than the time of Jesus Himself, being markedly 'Johannine' in tone. In this case they show what Christian minds during the latter half of the first century, when His influence was strong in their lives, thought that He might well have said. They are not without a certain degree of authority as expressive of His mind.

prophets and psalmists, and it has been repeated all down the ages. Ever since Jesus lived, seeking and humble and receptive souls have believed that in Him are discernible trustworthy indications of the nature and character of the unknown God. That is the real significance of the orthodox confession of His deity—the assurance that God is Christ-like. In Him the two needs of our religious nature, which philosophy fails to satisfy, are (or may be) fully met. He does reconcile us to God, and thereby heals our inward blindness; and he does convince us that, deep beneath all appearances to the contrary, the heart of the universe is goodness and love.

This is revelation. It is to be understood as a higher development of an experience common to almost every one—when *truth strikes home*; as, for instance, when words long familiar suddenly glow with meaning because for the first time we awake to the truth they were intended to convey. It is not, and has never been, the placarding of absolute truth in infallible language for all to read. There is no infallible language, and absolute truth is beyond our finite capacity. It is the opening of the eyes of individuals to behold a higher truth than they could reach without its aid—not because they are specially favoured, but in order that they may make it known to others. If God reveals Himself at all, He does so, in the first instance, to the few, that they may share His age-long task of universal revelation.

We may conjecture that revelation is in essence, though in very varying degrees, an experience that is open to all humanity. Wherever there is any genuine religious experience, it may be that this is a two-sided fact: man seeking God, and God seeking to make Himself better known to man. Real religion may be the creative effort of the Divine in man to mould him into likeness to Itself. Where, as in Jesus Christ, religious experience rises to its highest possible level, there will be also the fullest measure of revelation. Why revelation should proceed by slow degrees, and why it should

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be unequally distributed over the human race, we perhaps can never fully know. What we do know is that the experience depends on man's capacity to receive it, and that all men are not by nature and temperament equally developed on the religious side. There was more capacity for religious experience in Israel than in Greece; there is more to-day in India than in China or Japan. If it was part of the divine purpose that revelation should proceed from less to more, and from the few to the many, two consequences seem to emerge. The conjecture that all men are capable, in some degree, of religious experience, and therefore of revelation, does not invalidate, or render improbable, the belief that a specially high degree of revelation was possible for, and was granted to, the Hebrew and Christian societies. And any human society that has enjoyed revelation in greater measure than others can only fulfil the purpose of God by striving to share it with all the rest of mankind.

EDWARD GRUBB.

'DISESTABLISHMENT'

DR. HENSON's charge to his diocese has an Introduction dealing with his own position as to Disestablishment. It is a position round which controversy will rage, and no one can afford to overlook his outspoken volume. (Macmillan & Co. 4s. 6d.) The bishop feels that 'neither the Church nor the nation gains by postponing the solution of a problem which has now become extremely urgent,' and asks why the question should not be lifted above the plane of normal party conflict. His reply to the Bishop of Liverpool's criticism, is given in an Appendix. The two views are clearly and forcibly set forth, and call for careful study. The bishop's charge deals impressively with establishment, discipline, and parochial authority. He pays tribute to Wesley's 'truly Apostolic ministry, untiring, unsparring, unceasing. . . . Practically the Church did not exist: the preachers had the field to themselves.'

JOHN GALSWORTHY LOOKS AT LIFE

THIS business of looking at life, receiving, developing, and finally reporting its impressions, is the beginning and end of literature. But no two men see exactly alike nor speak with the same accents. This difference in writers justifies the making of many books. If we say that Galsworthy looks at life through very clear lenses it must not suggest by inference a want of clarity in other and not less distinguished men of letters. But when a stereoscopic view of men and affairs has been deliberately cultivated, such conscientiousness will manifest itself in clear-cut forms and sharp definitions. There will be but little of the picture out of focus. That Galsworthy has been at pains to steady the perspective glass so that it shall not blur the vision is certain : ' I was writing fiction for five years before I could master even its primary technique.' Writing of the serious dramatist, he considers that his aim should be ' to set before the public . . . the phenomenon of life and character . . . but not distorted by the dramatist's outlook, set down without fear, favour, or prejudice, leaving the public to draw such poor moral as nature may afford.' And he continues, ' To the making of good drama, as to the practice of every other art, there must be brought an almost passionate love of discipline, a white heat of self-respect, a desire to make the truest, fairest, best thing in one's power ; and there must be added an eye that does not flinch. Such qualities alone will bring the drama the selfless character which soaks it with inevitability.' Galsworthy would not, of course, pretend that any artist could entirely eliminate ' his temperamental philosophy ' from his work, but its inclusion must not bias the reader, and only appear as a delicate tint, or as the addition of a quality of tone. Our author affirms that there are only two impartial persons in the social fabric, the scientist and the artist ; and, if we raise our eyebrows, we

know what preconceptions determine Galsworthy in handling his material. A combination of conscientiousness and clarity is what we find everywhere, and beauty is never far away.

As an example of detailed observation of nature we take at random a page from *The Freelanders*. Winston could take an anxious interest in his daughter's way of 'catching bumble bees in the hollow of her hand and putting them to her small delicate ear.' We have, on this page, a perfect description of an old-fashioned garden, 'full of lilies and laburnums in the spring, pink roses and cornflowers in the summer, dahlias and sunflowers in the autumn, and always a little neglected and overgrown.' Everything is very clear, yet nothing stands out in a strong light; there is no sudden glory as of the sunrising and a preference for autumn tints. We are never offended with mannerisms, but find ever a scrupulous fidelity to facts. One of the most wonderful things in contemporary literature is the description of the Indian summer. Who does not catch his breath, and at the same time feel an intruder into private solemnities, as he reads the account of Old Jollyon's passing. We can almost hear the four strokes of the stable clock disturbing the quietude of the drowsy summer afternoon. Death is in the very air: 'some thistle down came on what air there was and pitched on his moustache, more white than itself . . . his breathing stirred it . . . the thistle down moved no longer . . . was still as death.' This is Galsworthy's way of saying that Old Jollyon breathed no more.

Turning to the workings of the mind and the play of the emotions, we find equal evidence of studious observation in this field. The description of little John in the *Forsyte Saga* is not only a perfect cameo, but a convincing account of the dawning of the artistic temperament in a little boy. The sound of a piano below had kept little John awake, and, getting out of bed, he pulls back the curtain and looks out of the window: 'the trees threw thick shadows, the lawn looked like spilt milk.' Listening all the while to the music,

‘he bethought himself of a macaroon, laid up in his chest of drawers, and, getting it, he came back to the window. He leaned out, now munching, now holding his jaws to hear the music better.’ With the elders, Galsworthy is equally happy. He notes that Felix ‘is wearing the first grey top hat of the season. A compromise—like so many other things in his life and works—between the accepted view of things, asceticism and fashion, the critical sense and authority.’ And, lower in the scale, he can appreciate the cook : ‘sixty, stout and comfortable, yet keeping her spirit of idealism bright and fresh by imagining herself clad in the slim, tight corsets of the fashionable magazines.’ Priceless ! So watchful is he that he will not allow to pass a *lapsus linguae* on the lips of an educated person.

‘*Marsh* (reading the paper) : This sort of thing makes the country stink in your eyes.

‘*Daughter* : Your nostrils, Daddy.’

Galsworthy continues the Greek spirit in literature : no inexactitudes ; nothing in excess. We may regard him as a precisionist almost to the point of indifferentism, so little does he betray his own feelings. He has been accused of ‘the Oxford manner,’ and his own confession—‘I have never had any wish to convert people to my philosophy whatever it may be. I prefer to think and let think both for self and others’—might well substantiate the charge. Is everything placed in such complete detachment from himself that nothing ever gets under his skin ? The reverse is nearer the mark. Galsworthy would argue that to see life steadily is not only to see life whole and in detail, but the way to finer sensibilities, for he nowhere pleads for the elimination of the emotional element, only its stern disciplining. It is not surprising that he should be accused of ‘chilly artistry,’ and described by others as our most sensitive writer. Gerald Cumberland is hardly just in his criticism, but in his exaggeration there is an element of truth. He says : ‘Life obsesses him but does not gladden him. It seems to us that for him

our little world is a sick man tossing feverishly upon his bed. Mr. Galsworthy, finger on pulse, and clinical thermometer in hand, sits patiently by his side recording the slow sinking to dissolution.' We are not for the moment concerned with the effect of his observations on himself, but simply to rebut the charge of want of sympathy. We can hear a very human heart beating in the window cleaner's account of the trial of his daughter. Faith Bly had to answer the charge of murdering her illegitimate babe. 'Bly: But 'oo can see what our natures are? . . . At my daughter's trial . . . I see right into the lawyers, judge and all. There she was, the hub of the whole thing, and all they could see of her was how she affected them personally. One trying to prove her guilty, the other trying to get her off, and the judge summin' 'er up cold blooded. But which of 'em was thinkin', "'Ere's a little bit o' warm life on its own. 'Ere's a little dancin' creature. What's she feel like? What's her complaint?'"

We can now ask how life appears when viewed through such clear lenses. What precisely is Galsworthy asking us to see in his novels and plays? In the *Forsyte Saga* the personages that played an important part for three generations in the latter half of the nineteenth century are under review, and there is disclosed the inner life of a class that believed in the sacredness of property. As artistic products, the sequels to the *Forsyte Saga*—*The White Monkey*, *The Silver Spoon*, and *The Swan Song*—suffer by comparison. This is inevitable since that complete tranquillity which distinguished the earlier work is disturbed by the immersion of the writer in the movements of the present world. But it is against the background of an order of men, now passed away—a background so carefully and lovingly built up that Galsworthy can work with confidence at the foreground, and throw into relief our present social system. Briefly we may say that it is his aim to show us the modern situation in all its bearings and assist us to realize how swift and turbulent is the tide of reaction against all that belongs to the

Victorian era. All the once accepted standards of an individualistic society, all time-honoured institutions, all relationships between the old and the young and between the two sexes, all the old moral codes and religious sanctions—all these are in a state of topsy-turvydom. Practically every problem has been stripped naked.

In reviewing these cross-currents, Galsworthy does not infer that every one is borne along on this great swelling tide. If this were so, there would be no problem. The resistance of traditionalism is very stubborn. A solid minority stand firm for the old faith and in the old attitude, and, because their convictions have much history behind them, these die-hards contest every inch. The conflict has arisen by the liberation of new spiritual forces, now impinging with cumulative energy upon secured positions and ancient privileges and the resistance offered by 'use and wont' to the rising of the new tide.

In this struggle, Galsworthy will not be a partisan figure. He is a spectator rather than a combatant. But he cannot conceal his own aristocratic leanings nor his strong sentiment for manorial halls richly wainscotted; my lords and ladies; squires and dames. For, though at first he makes us despise Soames and sympathize with Irene, yet we end up with a kind of admiration and respect for this conventional man. Nevertheless, Galsworthy's social conscience is sternly set against all forms of injustice and any kind of cruelty, whether to man or beast. His heart bleeds for the 'bottom dog,' and he is plainly in sympathy with the hatred of complacent blindness. We venture the opinion that it is the conservative and radical, the traditionalist and modernist in Galsworthy's own nature that has peculiarly fitted him to be the revealer of the modern situation. And it is, we think, the conflict between two opposing elements in his own soul, and the attempt to reconcile them and weld them into harmony, that is, psychologically speaking, at the bottom of his art. Thus in the first pages of the *Forsyte Saga* we have a dramatic foreshadowing of strife:

'The Forsytes were resentful of something. . . . Danger—so indispensable in bringing out the fundamental quality of any society, group, or individual—was what the Forsytes scented; the premonition of danger put a burnish on their armour. For the first time, as a family, they appeared to have an instinct of being in contact with some strange and unsafe thing.' The plot will gather mainly around two figures—Soames, the man of property, and Irene, the Mona Lisa of literature. The woman incarnates the spirit of beauty or sex; as Soames embodies great possessions. In the introduction to the Manaton edition of his works Galsworthy says, 'Irene is a concentration of disturbing beauty impinging upon a possessive society.' In other novels and plays, some other 'impinging' force may be substituted for beauty, but it is equally disturbing. The scene may change, the actors also, but the same problem emerges.

'It's a bad world, master, and you have lost your way in it.' If this observation of the Doctor, in his play *The Forest*, represents the Galsworthian pessimism, we have little room for complaint. Society has certainly lost its way, and it is something to be compelled to face facts, however unpalatable. But Galsworthy protests against the charge of obsession with the gloomy aspects of life: 'I resent the charge that my "puppets" are always beaten . . . spiritual victory is not synonymous with being married and living happily afterwards, nor with the defeat of the material forces in our paths.' He will not only show us the dark forest, but offer a way out. Art is to come forward to assist the amelioration of human suffering. It is lack of vision that prevents us from understanding our fellows, and this partial blindness is also responsible for impoverished sympathies. The cure is not by moral persuasion, still less hot gospelling; the artist must simply lay bare the facts, and truth, once clearly seen, will apprise the spirit:

. . . if pursuing

Or the right way, or the wrong way, to its triumph or undoing.

'The aim of the dramatist . . . is obviously to create such an illusion of actual life passing on the stage as to compel the spectator to pass through an experience of his own, to think, and talk, and move with the people he sees, thinking, talking, and moving in front of him.'

Besides the exercise of the functions of art to remedy our troubles, Galsworthy looks to the right people to come forward and bear their responsibilities for the social order. The right people are those whose advantages of education and culture fit them to be leaders. 'For mark you, Stanley, I who do not believe in revolution from the bottom, the more believe it is up to us in honour to revolutionize things from the top.' The quotation is from *The Freelanders*, and in Felix we listen to the authentic Galsworthy. He also hopes much from the younger generation, many of whom have escaped the prejudices and traditions of their elders. 'Put yourself in his place, Father,' says Walter How in regard to the clerk who, under great stress of temptation, forges a cheque.

The part that serious drama might play in helping to redress many of the grievances of life is a considerable one, but it has limitations. Admitting it a place as a great remedial agency, everything will depend upon the faith that inspires it. And here the scientist must be assisted by the prophet. But does the prophetic note sound forth in our author's works? Mr. St. John Irvine speaks of the characters of Galsworthy as 'the creatures of an aloof, impassive, and immovable Destiny.' Galsworthy does not enlighten us as to his own religion, but his 'temperamental philosophy' peeps out here and there, and there are notable passages which indicate his religious bias. In these passages, occurring in very dissimilar works, the personal identity stamped upon them is significant.

"Strange life, a dog's," said Jollyon suddenly, "the only four-footer with rudiments of altruism and a sense of God." Jolly looked at his father. "Do you believe in God, Dad? I've never known."

"What do you mean by God?" he said. "There are two irreconcilable ideas of God. There's the Unknowable Creative Principle—one believes in That. And there's the sum of altruism in man—naturally one believes in That."

"I see. That leaves out Christ, doesn't it?"

Jollyon stared. Christ the link between these two ideas. Here was orthodoxy scientifically explained at last. The sublime poem of the Christ life was man's attempt to join these irreconcilable conceptions of God. Funny how one went through life without seeing in that sort of way.'

This, from the *Forsyte Saga*, may only represent the speculations of father and son about the Absolute and not reflect the writer's own theological bent. But we come across similar sentiments in *The Freelands*. Needa writes in her spiritual diary:

'O Darkness out there, help me. And stars help me. O God, make me brave and I will believe in You for ever. If You are the spirit that grows in all things in spite of everything, until like flowers so perfect that we laugh and sing at their beauty, grow in me too, make me beautiful and brave.'

Mr. Marsh's window-cleaner is not to be taken too seriously; yet, singularly enough, he is all for Hegel and 'balance.'

'Bly: Christian religion went too far. Turn the other cheek. What oh! And the Anti-Christ Neesha, what came in with the war, he went too far in the other direction. Neither of 'em practical men. You've got to strike the balance and foller it.'

In the essay entitled *The Inn of Tranquillity*, where Galsworthy has been musing on the vandalism of a modern hotel proprietor, we are justified in accepting words at their face value:

'He and I and those olive trees and this spider on my hand, and everything which has an individual shape, are all fit expressions of the separate moods of a *Great Underlying Mood or Principle*.'

The similarity in these quotations is certainly worth noting. Reference has already been made to Galsworthy's

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endeavour to resolve opposing elements in his nature into a harmony as the psychological conditions of his art. Is it unreasonable to feel that Mr. Galsworthy's deity, like his art, is the 'projection of his own inner consciousness.' We but offer it as a speculation. What we are justified in asking is : What value, as a redemptive agent, has any art that derives its passion from such a shadowy God ? 'The Underlying Creative Principle' ; 'A Darkness . . . out there' ; 'Sov'ran Harmony' ; 'A Great Underlying Mood or Principle'—do any, or all in combination give us much more than 'Pale Pantheism.' We may admit that the symbolism of art can lead to the Reality of which it is the finger-post of God. But can any human instrument that does not pretend to do more than disclose the consequences of blindness and folly be the ambassador of reconciliation. Even to see things as they are, we need the standard of ideal attainment by which to measure them. A belief so nebulous as that adumbrated in the writings of Mr. Galsworthy can hardly be credited with having a definite Christian basis. Whatever our author's faith may be, it does not glow nor convict.

We are grateful for all the lovely things that Galsworthy has added to the treasury of English literature. He is a great enlightener and his sincerity is beyond doubt; but, for the real tragedy that is at the bottom of human society, he has not yet found the right word. The prophet's robe slides too easily from off his shoulders, though he would gladly wear it.

Percy Ainsworth, in one of his books, pictures 'a man lying face to the earth on a steep mountain side, his grey head resting in the last great stillness, and, above, a beautiful white-winged Presence, looking with pity on the worn and dusty figure, whose bleeding hands and feet will cling and climb no more.' Mr. Galsworthy's art is a beautiful white-winged presence in our midst, but no more able to deliver than those angels of sentiment we sometimes invoke to guard us 'while we sleep, till morning light appears.'

J. H. BODGENER.

THE AMBROSIAN HYMN

ALL students of early Latin hymns rightly regard Ambrose of Milan as the creative genius who, at a critical moment in his life and in the history of orthodox Christianity in the West, was moved to express 'truth as it is in Jesus' in the form of simple lyrics. If tradition is to be trusted, he was the father of many hymns. Migne prints about a hundred, of which only eighteen can be safely described as genuinely his; but his collection indicates the wide influence of the Ambrosian mode. Of the eighteen, four—on the authority of Augustine—are undoubtedly the work of Ambrose: they are 'Aeternae rerum conditor,' 'Deus creator omnium,' 'Iam surgit hora tertia,' 'Intende qui regis Israel.' Ten others, according to Biraghi and Walpole, can upon strong internal evidence be ascribed to his authorship; the remaining four less confidently.

What are the qualities which give his hymns the assured rank of classical models? Firstly, their *form*. The choice of the iambic dimeter metre was an inspiration—an eight-syllabled line with the second and fourth foot always a pure iambus (˘ –); not a spondee (– –) in the second foot as allowed by later developments, when quantity had become subordinated to accent. Each line was 'acatalectic,' that is to say, the final foot was complete, not shortened into one syllable (as in the iambic metre used by Seneca). Now, this was the ordinary form employed by the Greek dramatists in narrative and descriptive passages of tragedy and comedy, and became naturalized in the Latin plays of Plautus and Terence, where, in many varied forms (six-, seven-, and eight-footed lines) and with much periodical freedom, it was popularized as a verse-form. But the neat Ambrosian measure of four feet is not found, except in Horace's *Epodes* (1–10), where it occurs in alternate lines. Thus we may say that Ambrose's employment of the metre

in stanzas of four lines was an original device. It may seem to some tastes rather prosaic: it lacks the lightness and swing of the trochaic measure of which Tennyson's 'Locksley Hall' is a familiar example in English. And it must be confessed that it has a certain monotony. Let one quotation suffice—a verse from a little two-stanza hymn on the Holy Spirit, chosen from the section of less assured authenticity, and cited because it has the *motif* of a familiar hymn of Charles Wesley to be mentioned later.

os, lingua, mens, sensus, vigor,
 confessionem personent:
 flammescat igne caritas,
 accendat ardor proximos.

Which we may translate as follows:

Let us with mind and strength conspire,
 With lips and heart, to praise Thy name:
 Let Thy pure love our spirit fire,
 Our neighbours catch the living flame.

A truly Methodist ring in the last line! The metre has the slow iteration of a church-bell calling to worship, but it has also the cadence of a plain-song in its directness, conciseness, and simplicity.

Secondly, the *content*. Take the four hymns quoted by Augustine. The first two hymns are morning hymns, to be sung before the day's work is started. The third is for terce—the third hour of the day—and the fourth is an evening hymn. The thought of each is as clear as the noonday, or as a star in the midnight sky. Like all great hymns, they are prayers and aspirations. They are also doctrinal in the sense that the fact of the Incarnation, the coming of the Light, is nearly always suggested by the dawn of the day. The doctrine of the Trinity is like a thread of gold running through the texture of the hymn. In fact, the Nicene theology is invariably in the background, if not actually explicit. Also we note the scriptural basis of the thought:

allusions to both Old and New Testament abound; take one example from 'Iam surgit hora tertia': 'the third hour' recalls the day of Pentecost. Finally, the emphasis on ethical purity and strictness is conspicuous. The praise accorded to the Ambrosian hymn by Trench is well known. He speaks of the grandeur of its unadorned metre and the profound wisdom shown in its choice. He compares it to 'an altar of unhewn stones upon which no tool has been lifted.' The passion is restrained; the fire 'burns inwardly: it is the old Roman stoicism transmuted and glorified into that nobler Christian courage which encountered and at length overcame the world.'

Now, it becomes obvious, the longer we study and sing these Ambrosian lyrics, that the greatest of our English hymns have inherited their qualities. There is always, of course, the exception that in the English form we have rhyme, which had yet to be evolved in its completeness in Latin hymnody, and reached its perfection in the mediaeval hymns of Hildebert and Adam of St. Victor. There is another feature in modern psalmody—a greater emotional glow which we feel to be less explicit in the Ambrosian Latin hymn, perhaps due to its very form, clear-cut and concise. Emotion was certain, however, to find expression in the hymnology of the Church owing to the growth of Christian mysticism. For mysticism, whether Catholic or Protestant, is always evangelical in the sense that it glows with the inward joy of perfect harmony and uses the language of poetry and vision rather than the cold lyrical diction of intellect and reason. Of course, excess of emotion may easily develop into a cheap and sickly sentimentalism: but in the great hymns, which have established themselves in the hearts of all Christians and transcended all ecclesiastical differences, the emotion is sane and sincere, tempered by reverential awe and evoked by contemplation of the Love and Majesty of God. Three such hymns may be mentioned as carrying on the Ambrosian tradition: they are Charles

Wesley's 'O Thou who camest from above,' Watts's 'When I survey,' and his 'O God, our help in ages past.' The first, which Canon Peter Green regards as perhaps the greatest in the language, recalls the above translated lines of Ambrose—though not addressed to the Holy Spirit, but to Christ—by its metaphor of fire and, more generally, its emphasis on Christian conduct and service as the text of Christian devotion. The second goes back to Ambrose rather than Jacopone da Todi's 'Stabat Mater.' The third, based on the Ninetieth Psalm, has reproduced imperishably the sense of human finiteness and the reality of the immutable Being of God. Here is an attempt to render the first of the three in the Ambrosian form, in order to support the conviction already expressed that such lyrics recall the design of the earliest master of the Latin hymn.

O qui piatum caelitus
nos igne venisti sacro,
nunc pura pectus caritas
succendat altar infimum.

lux semper ardens spiritus
tuam revelet gloriam,
fontique submissus preces
gratesque reddam fervidus.

O Christe, firmes ut tibi
re mente lingua serviam ;
fac flamma sospes candeat,
fac dona suscite tua.

Quidquid iubes promptus sequar
votis novatis et fide,
donec corona gratiae
mors munus expleat sacrum.

It is to be hoped that in our theological colleges and public schools the great Latin hymns will be sung in their original form. Horace's 'Integer vitae' and 'Gaudeamus igitur' were sung in my schooldays at the Manchester Grammar School ; but, on looking back, I can see that a larger selection

of Latin hymnody would have been a benefit even to non-classical boys. Why should not some of the Psalms and the hymns of the New Testament be read from the Vulgate in the classes where Virgil and Caesar are taught? I hear of a secondary school in this district where boys and girls were delighted to be able to repeat the *Magnificat* in the original, having been encouraged by their master in the Latin class to learn it off by heart. From time to time a Latin service, composed of the great collects interspersed with hymns and Scripture, might be tried among students, who, even if not Latinists, would yet be thereby reminded of our spiritual continuity with those epochs when the language of Augustine and Bernard and Thomas Aquinas and Wyclif was the medium of Christian worship and culture.

R. MARTIN POPE.

'THE SIGNIFICANCE OF JESUS'

DR. MALTBY delivered these Burwash Memorial Lectures at Toronto in 1928. They are now published by the Student Christian Movement (3s.) 'Jesus, Yesterday and To-day' shows that 'those who will, may see Jesus as no generation has seen Him since Apostolic days.' His whole ministry bore witness to a personal God, continuously verified in a living experience. Jesus humanized theology and integrated life. 'He took delight in all the healthful instincts and activities of the human family. He was glad to be among men and was not impatient to go. . . . The whole busy life of His time is present to His mind because it was dear to His heart.' The lectures are rich in thought and true insight.

AMERICA AT THE COURT OF ST. JAMES

America's Ambassadors to England (1785-1928). A Narrative of Anglo-American Diplomatic Relations. By BECCLES WILSON. (John Murray, 1928.)

The Life of Lord Pauncefote. By R. B. MOWAT. (Constable & Co., 1929.)

MR. BECCLES WILSON has already drawn the portraits of *America's Ambassadors to France* with a master hand. He now leads us into the presence of forty successive official representatives of the United States to the Court of St. James. They stand apart from other members of the Diplomatic Corps. 'In their personalities, their public and private utterances and behaviour, they reveal, though so remotely bred, the unmistakable *ethos* of our English race. Alien antecedents, national prejudices, exerted their full effect; yet always, in crucial moments, these men have thought, felt, and acted towards current phenomena precisely as Englishmen of their temperament, education, and station would have done, and not as aliens would do.' At a stroke the political and social annals of our country are enriched with a new line of authentic English statesmen whose popularity and moral and intellectual example is generally equivalent to that enjoyed by any English Cabinet Minister.

No light task awaited George III on May 31, 1785, when he had to receive John Adams as the first representative from the colonies which had won their independence amid the clash of arms. Adams had been one of the earliest and most intractable of the insurgents, and was expressly omitted in 1777 from the list of those whom the King was ready to pardon. He had, indeed, objected to the passages in the Declaration of Independence which held up the King as a tyrant. That gratuitous insult was due to Thomas Jefferson, the Virginian atheist and demagogue, who had now succeeded Franklin as Minister to France. Adams had objected

to the references, but had not expunged them. His task was now threefold. He had to persuade the British Government to recall its forces from the frontier-posts; to secure an indemnity for the 3,000 negro slaves who had followed the British after the war; and to negotiate a commercial agreement between the two countries. The diplomatic circle was excited when the Master of Ceremonies led the new envoy into the royal closet. The King stood at the far end of the room with Lord Carmarthen at his side. A middle-sized man approached with the usual genuflexions. He was plump and florid, with a masterful blue eye and a strong, firm mouth. His arrogance may be judged from the words he wrote on his arrival in England: 'This people cannot look me in the face; there is conscious guilt and shame in their countenance when they look at me. They feel that they have behaved ill and that I am sensible of it.' Mr. Wilson says the story of separation and the way in which the cause of the colonists had been championed by the most distinguished Englishmen, and supported by vast numbers of the English people, makes it impossible to repress an amused wonder at such an outburst.

Adams told the King that he should esteem himself the happiest of men if he could be the means of recommending his country to the royal benevolence and restoring 'the old good nature and the old good humour between people who, though separated by an ocean and under different Governments, have the same language, a similar religion, and kindred blood.' George III, in his magnanimous answer, proved fully equal to the occasion, and, when Adams avowed that he had no attachment but to his own country, the King replied as quick as lightning, 'An honest man will have no other.'

Adams's mission failed, and when the Loyalist ladies returned to England and represented the ill treatment and oppression they had received in America, the lively and engaging wife of the Minister, who had been enchanted with London, found a blight spreading over everything American.

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Adams presented his letters of recall in February 1788. He succeeded Washington as President in 1797, and died in 1826. His biographer, J. T. Morse, says, 'Mr. Adams's high appreciation of his own pre-eminent merits and distinguished services remained with him to comfort and console him to the end. His vanity and supreme self-satisfaction passed away only with his passing breath.'

Washington selected Gouverneur Morris, a brilliant young lawyer, as the second Minister to Great Britain. His brother, General Morris, had married the Duchess of Gordon, and was resident in London. He had a spirited and candid interview with Pitt, and was made much of in London Society as Washington's intimate friend and spokesman. The French Revolution compelled him to cross the Channel, where for months he was implicated in dangerous Royalist exploits. On his return to London, he at last prevailed upon Lord Grenville, the Foreign Secretary, to name George Hammond as Minister Plenipotentiary to 'the Court of President Washington' at Philadelphia. In 1792, Morris was appointed Minister to France. He was elected to the Senate in 1800 and died in 1816.

Thomas Pinkney came to London in 1792. The Americans were held to be united in principles with the French Revolutionists, and to have assisted at least, by example, in exciting the commotion with which a great part of Europe was convulsed. That feeling did not facilitate Pinkney's work. A stream of refugees from France came pouring into England, and turned to him for help, but he could do little for them. When France declared war against England in 1793, John Jay, the Chief Justice of the United States, was sent to negotiate a treaty with this country. He won many friends in London, and was able to arrange that American vessels might trade between their own ports and the East Indies and, under certain restrictions, with the British West Indies. Jay had not gained all he wished, but felt that they had reason to be satisfied. He had no idea that

George III was so popular. 'He is industrious, sober, and temperate, and has acquired much various knowledge and information. He converses with ease, and often with adroitness, and has an uncommon memory.'

Rufus King, who followed Pinkney, stood up for American rights, but could see both sides of a question, and was not to be goaded into impatience or ill temper. He had a pleasant country retreat at Mill Hill, and sent three of his boys to English schools. He had been a great smoker, but found that English gentlemen did not smoke. The difficulties in the way of smokers were so great, that he gave up the habit and never resumed it! When Washington died, he and his family went into mourning, and King regarded the omission of the King and Queen to refer to the event at the levée and the drawing-room as 'a concerted neglect.' When he retired, after six years, he was allowed to carry home on the warship his furniture and carriages, together with a few horses and sheep for breeding purposes. He returned to England as Minister for a second time in 1825.

James Monroe, a Virginian lawyer, had coveted King's post, and gained it in 1803. The element of suspicion with which America was regarded drove Monroe into relative seclusion. President Jefferson's impolite behaviour towards the new British Minister, Anthony Merry, led London Society to snub the Monroes. William Pinkney came over to assist in negotiations, and he and Monroe signed a treaty which Jefferson promptly repudiated. Monroe returned home in 1807, became Governor of Virginia, Secretary of State, and President from 1817-25. His Monroe Doctrine of December 1823 is part of our international history.

William Pinkney, a young Baltimore lawyer, became Monroe's successor. England was then struggling with Napoleon, and war with America over British 'search and seizure' seemed inevitable. France treated America in the same way, but Pinkney reported that she was absolutely

invulnerable, whilst England offered many openings for attack. Pinkney spent all his hoarded savings on social entertainment and the education of his children, so that he found it necessary to retire in 1811. He expressed his regret to the Prince Regent that his efforts to re-establish the relations between the two countries had failed. He returned to his law practice and became Attorney-General to the United States from 1811 to 1814, when the great increase of his practice compelled him to resign office. He was Minister to Russia in 1816, and died in 1822.

Impressment led America to declare war in 1812. Mr. Wilson says that, after all the pother made about it for twenty years, it had been no great hardship. Since 1793 fewer than five thousand British seamen had been impressed from American sailing-ships. Three important ship-owners said that of all their crews they could only remember five who had been impressed. When hostilities began, the Americans thought Canada and the British North American possessions would be easily conquered and added to the Union. In that they were bitterly disappointed. England was now straining every nerve to face Napoleon, who was on his way to Moscow with an enormous army, and boasted 'In five years I shall be master of the world.' He proved a vain prophet. In 1814 he abdicated, and peace was made with France. This was followed by the Treaty of Ghent, which brought to an end the war with America. Neither side had to suffer the mortification of defeat, and thus no rankling sores were left.

John Quincy Adams now became Minister at St. James's. His manners were disagreeable; he told the truth bluntly, whether it hurt or not, and had a talent for making enemies. That is John Fiske's judgement. Adams knew the irritability of his temper, but he did not know how to restrain it. Some of his notes have special interest. On June 22, 1815, Castlereagh sent him news of the victory at Waterloo. Next night he rode round the streets to see the illuminations.

'Wellington and Blücher,' 'Victory,' 'G. P. R.,' and 'G. R.' were the chief illuminations. 'The transparencies were very few and very bad.' A treaty of commerce between England and America was arranged soon afterwards. Adams took a house at Ealing to escape the social life which he found 'intolerably trying.' He became Monroe's Secretary of State in 1817, President in 1825, and died in 1848.

Richard Rush, who had been Attorney-General at the age of thirty-four, arrived in England as Minister in December 1817. He avowed himself one of those Americans whom the idea of England stirred from their earliest years. To him our language, 'with its whole intellectual riches, past and for ever newly flowing,' was, to use Burke's figure, 'A tie light as air and unseen, but stronger than links of iron.' 'Is it not fit,' he asks, 'that two such nations should be friends?' Queen Charlotte received him graciously, and the magnificence of the drawing-room almost took away his breath. There were a thousand ladies in their hoops; each 'seemed to rise out of a gilded little barricade, or of one of silvery texture. It was brilliant and joyous. Those to whom it was not new stood at gaze, as I did—Canning for one. His fine eye took it all in. You saw admiration in the gravest statesmen—Lord Liverpool, Huskisson, the Lord Chancellor, everybody. I had already seen in England signs enough of opulence and power. Now I saw, radiating on all sides, British beauty.' Rush was in England when George III died, and put all his servants into mourning. He left this country in 1825, with many happy memories.

Rufus King returned for a year to the Legation, then his health broke down, and Albert Gallatin followed him. He and his family spent a delightful Christmas with the Barings, where they 'played all sorts of silly games and became children again.' Gallatin and his son rescued Lady Lucy and her daughter from footpads one winter's night near the top of Park Lane. 'We had just come upon them in the nick of time, and had disturbed the robbers. We never

go out at night without at least two footmen, and generally father's *chasseur* as well. It is extraordinary how unsafe London is at night, and in the very best quarters.'

Gallatin was summoned by George IV to Brighton, where he went with his son James, who was his secretary. The King was lying on a divan, and burst out suddenly, 'Canning is a damned old woman.' They had supper with the royal circle, where the conversation was boisterous and indecent. As they walked by the sea afterwards, Gallatin made only one remark, but it spoke volumes: 'And that is a king!' Young Gallatin's diary for February 1827 notes that *Vivian Grey* had been immensely puffed by Colburn, and its authorship much discussed. 'It now turns out to be by a quite unknown youth called Disraeli, a Jew. Greville had the audacity to say he knew who was the author from the first. Father thought well of the book.' On his retirement from what he called 'at all times the most laborious foreign mission,' he became President of the National Bank, and one of the founders of New York University.

Washington Irving came as Secretary of the Legation in September 1829. He describes London as 'this huge wilderness of a city.' When William IV succeeded to the throne Irving wrote: 'He keeps all London agog; nothing but sights and parades and reviews. He is determined that it shall be merry old England once more. . . . He seems in a most happy mood, and disposed to make every one happy about him, and if he keeps on as he is going, without getting too far out of his depth, he will make the most popular king that ever sat on the English throne.' Irving, the first literary man attached to the American Legation, was warmly welcomed in London. William IV always treated him with marked attention, and, when he returned, Irving expressed to the King the lively sense the Minister McLane and himself entertained of the prompt, frank, and friendly treatment they had experienced both in their private and official intercourse at St. James's.

Aaron Vail, *Chargé d'Affaires* from 1832 to 1836, had quarters in Regent Street and moved freely in London Society. He wrote President Jackson on June 21, 1833, about his interview with the Duchess of Kent. Jackson sent a long complimentary reply, which Vail read to the Duchess and the Princess Victoria. Jackson looked on the Princess as a protégée of his own, and eagerly perused all the details of the succession, coronation, marriage, and motherhood of his 'little good friend.'

Many sidelights are thrown on English Society in Mr. Wilson's volume. One of Edward Everett's relaxations when Minister was to entertain General Tom Thumb. On March 2, 1844, the 'General' lunched at the Legation, 'to the great amusement of the whole family and household. A most curious little man. Should he live, and his mind become improved, he will be a very wonderful personage.' Tom Thumb was the principal topic of conversation in London. 'He has been twice sent for by the Queen and once by the Queen Dowager, and his exhibition room is thronged with a row of carriages, blazing with coronets, as far as you can see. He is really a very curious specimen of humanity.'

Another literary celebrity appeared when Bancroft the historian became Minister in 1846. He believed in the superiority of the republican institutions of his native land over those of all monarchical governments, but his intelligent, warm-hearted, and vivacious wife was greatly in love with the Mother Country, and was fascinated by its people and its institutions. She had scarcely landed before she wrote, 'I like these people in Liverpool. They seem to me to think less of fashion and more of substantial excellence than our wealthy people. I am not sure but the existence of a higher class above them has a favourable effect, by limiting them in some ways. There is much less show of furniture in the houses than with us, though their servants and equipages are in much better keeping.' Bancroft regarded the French Revolution of 1848 with subdued exultation, though it

overwhelmed the English aristocracy with gloom. He predicted that 'if France succeeds, there will not be a crown left in Europe in twenty years, except in Russia, and perhaps England may hold over a little while longer than the rest.' Happily, so far as England was concerned, he proved less capable as a prophet than as an historian.

Abbott Lawrence, the prosperous Massachusetts cotton-manufacturer became Minister in 1849. He took a practical interest in everything connected with the Exhibition of 1851, and paid just tribute to his countrymen who had taken part in it at their own cost. The growth of work at the Legation increased as the English took a greater interest in American affairs and more Americans visited England. In 1831, 170 passports were issued; in 1850 there were 1,167; for six months in 1851 the number was 1,145. The Legation was understaffed and underpaid. The clerical work for one year reached 5,575 folio pages. Lawrence estimated that the salary of a Minister ought to be at least 20,000 dollars.

During the crucial years of the Civil War, C. J. Adams was Minister. His father and grandfather had both been Ministers to England, and Presidents. When he went to receive his orders from the Secretary of State in 1861, they crossed over together to the White House. 'Presently a door opened, and a tall, large-featured, shabbily dressed man, of uncouth appearance, slouched into the room. His much-kneaded, ill-fitting trousers, coarse stockings, and worn slippers at once caught the eye.' It was President Lincoln. Adams bore himself with great judgement and tact in London. Seward, the American Secretary of State, wrote a letter the 'indecorous and threatening' language of which startled Adams, who noted in his diary, 'If a conflict with a handful of slave-holding States is to bring us to our present pass, what are we to do when we throw down the glove to all Europe?'

Adams had an anxious time when Mason and Sidell, accredited Confederate emissaries to England and France, were forcibly taken off the British steamer *Trent* on the high

seas. England was aflame with resentment, the United States with joyous triumph. The surrender of the Commissioners brought the danger of rupture to an end. The escape of the *Alabama* was a disaster for England. Fortunately the two rams ordered by the Confederates were stopped in time, though this was only done when Adams telegraphed to Earl Russell that to allow them to go would be war.

John Lothrop Motley, who came as Minister in 1869, had won a great reputation by his history of the Dutch Republic, but he showed little judgement in his position in England, and was recalled in 1870.

His successor, General Schenck, was one of the chief exponents of the game of poker, which caused a sensation when he introduced it into London in 1871. Schenck's career was terminated by the Emma Mine scandal. He had invested in its shares and allowed his name to appear as a director. He was subsequently cleared of complicity in the frauds, but his diplomatic career was brought to an ignominious end.

James Russell Lowell, who became Minister in 1880, was in constant request for gatherings of all kinds, where he was expected 'to scatter broadcast pearls of wit, wisdom, and rhetoric on the shortest notice.' He rarely, if ever, failed his auditors. He lunched with Tennyson, and reported that he was going to take a pipe with him the first free evening. 'Pipes have more thawing power than anything else.' 'London,' he wrote, 'I like beyond measure. The wonderful movement of life here acts as a constant stimulus—and I am beginning to need one. The climate also suits me better than any I have ever lived in.' The Legation was in Lowndes Square, and he had only to walk a hundred yards from its door to see green grass and hear the thrushes sing all winter long. Nothing, he said, ever puzzled him so much as his popularity in England.

Robert Lincoln could not compare with some of his predecessors in talent, eloquence, or personality, but his father's name won him a welcome, and his quiet manner

and methods were in happy contrast to the pugnacity sometimes shown by Washington.

Mr. Bayard, who followed Lincoln, had a trying time when President Cleveland's threatening Message of December 1895 about Venezuela, 'fell like a crash of thunder upon English ears.' Bayard was deeply perturbed, and had a hard struggle between his private convictions and his loyalty to the President. His consultations with Baron Playfair led to proposals which proved acceptable to both countries and averted the catastrophe of war. The Legation was made an Embassy in 1893, and Bayard became the first American Ambassador. For rather more than a year, John Hay, President Lincoln's secretary and biographer, was very happy in London, then McKinley recalled him to be Secretary of State. He told an English friend, 'The charms of this blessed island are inexhaustible.' He had given his work peculiar completeness and harmony, and supplied the key-stone which perfected the arch of a permanent Anglo-American friendship. Joseph H. Choate, who had achieved an almost unrivalled success at the American Bar, was even more in request as a speech-maker than Lowell, and everywhere laid stress on the friendship between the two peoples. When he got home to America he acknowledged that he had enjoyed himself a great deal.

Whitelaw Reid's suavity, his personal and literary charm, and his political friendships, gave him a great place in London Society. He had an ample fortune, and Dorchester House in Park Lane became noted for its hospitality. King Edward was his personal friend, and when he died, in 1912, King George mourned him as an old friend of many years' standing, for whom he had the greatest regard and respect. Mr. Asquith said in the House of Commons, 'We regard him as a kinsman.' He was honoured with a memorial service in Westminster Abbey. He had a noble successor in Walter Hines Page, who acted with never-failing wisdom and devotion to this country in the Great War. 'No more sane,

just, and earnest spirit—responsive to light and shrinking from all meanness—ever dwelt in a human body. One of his friends described him as a compound of Charles Lamb, Oliver Wendell Holmes, and Charles Dickens.' No Ambassador in the long succession has established a stronger claim on the affection and the gratitude of this country. His memorial in Westminster Abbey is a national tribute to a true friend.

John William Davis gained international prestige during his two and a half years in London. Then George Harvey came, and was followed by Mr. Kellogg, who a few months later was recalled as Secretary of State, and later made history with his Peace Pact. The late Ambassador, Mr. Houghton, a native of Cambridge, Massachusetts, was for three years Ambassador in Berlin, where he won the confidence and respect of the people. His early ambition was to be a professor of sociology, but business claimed him and made his fortune. In London he was in warm accord with Mr. Kellogg's ideals, and felt that 'the future of the world—its peace, its happiness, its general well-being—depends largely upon the existence of a sound and cordial understanding between the British and American peoples.' The present Ambassador, whom Mr. Hoover sent us last April, well maintains the high traditions of the office. General Dawes served with distinction as Vice-President, and his name is linked with the scheme for German Reparations, in which he took a leading part. His spirit is shown in his own words to *The Times*: 'With unity of understanding between the two great English-speaking peoples, the foundation of the civilization of the world will remain unshaken.'

The Life of Lord Pauncefote, who represented this country at Washington from 1889 until his death in 1902, helps a reader to estimate the influence which he exerted on many great questions of the time. His training as a lawyer, his experience at Hong-Kong, where he combined the duties of Attorney-General with a large private practice, and the

thirteen years spent at the Foreign Office, where he finally became Permanent Under-Secretary, had been a splendid preparation for the crowning achievements of his life. For twelve years he held the first place in the diplomatic circle at Washington. 'Tranquil, assured, competent—methodical, industrious, punctual—honest, sincere, sagacious—he seemed to bear with him an atmosphere of peace and understanding which never failed to impress.'

John Hay was one of the most charming men and one of the finest minds in American politics. The two men were of one mind as to the comity between England and America. Henry Adams said, 'Hay had no ally, abroad or at home, except Pauncefote, and Adams always maintained Pauncefote alone pulled him through.' After the war crisis caused by the Venezuela question, Sir William Harcourt described Pauncefote as 'a man of unrivalled abilities, one of the most helpful and accomplished servants of the Crown.' At the Hague Conference he won universal recognition as the leading spirit to whom its success was largely due. At its conclusion he was created Baron Pauncefote, on August 18, 1899. His importance as a disentangler of international complexities was so assured that the Foreign Office, by special command of King Edward, kept him at his post long after he had passed the customary age of retirement. He died in his sleep on May 24, 1902. President Roosevelt lowered the flag to half-mast on the White House, and wrote to Lady Pauncefote, 'I honoured your husband for his great public service, and I loved him for his high worth as a man.' Professor Mowat's volume deepens the impression made by that of Mr. Beccles Wilson, and shows how much Ambassadors have done to avert misunderstanding and promote good feeling and wise co-operation between two Governments which have such vast responsibilities for the well-being, not only of their own people, but of the whole world.

JOHN TELFORD.

Notes and Discussions

THE THEOLOGY OF SCHLEIERMACHER

THE revival of interest in Schleiermacher's theology, in view of the appearance in English of his volume *The Christian Life*, is sufficient reason for a brief resumé of the main features of his theological system.

Hegel and Schleiermacher were colleagues at Berlin, and were on the stiffest terms with each other. This is scarcely to be wondered at in view of their entirely different manner of approach to reality and religion. It was natural that the champion of feeling should be opposed by Hegel, but it is somewhat unfortunate that Hegel said that, according to Schleiermacher's view of religion, the dog must be the pattern of devoutness. Probably the true interpretation of religion will have to include both the logical emphasis of Hegel and the psychological attitude adopted by his colleague.

The method of Schleiermacher in his handling of theological questions is a logical one. That is to say, he adopts the external method in building up his system, adding on one portion of doctrine to another. Although his psychological insight is a great advance on his predecessors in theology, he does not develop one doctrine out of another psychologically, but only by logical inference. Schleiermacher did not escape the old theological method, based on the rationalists, as far as the formulation of his teaching is concerned. The new approach to theological questions is the psychological. An attempt is made to understand the soul as well as its experiences. That is to say, we try to understand doctrine from within, rather than from without. The old method and the new are related to each other about as much as the crustacean, which has its shell outside itself, is to the vertebrate, which has its bony structure inside its body.

German theology on the whole developed on the line of *systems* of doctrine, complete and self-contained statements of the whole body of religious truth. The method of English theologians has been less ambitious. English theologians have generally adopted what is known as the *monographic* method, that is, they deal with one doctrine, working at it in its particular details, and pointing out its wider implications. Dr. Dale's volume on *The Atonement* and Dr. Mackintosh's *Person of Christ* are cases in point. With one or two exceptions—Ritschl, who wrote his great work on Justification—the German theologians have aimed at a total comprehensive view of Christian truth. Schleiermacher's work was of this systematic character.

After having observed that his method is the logical method, the

first thing to do is to consider Schleiermacher's psychology. His great thought was his definition of religion as 'the feeling of absolute dependence' on the Infinite. In our relation to the world our consciousness is always divided between a feeling of relative freedom and a feeling of relative dependence, according as our active or passive states of mind predominate. When, however, we rise above the interchange of these relative states of feeling to the unity of the higher consciousness, we arrive at the feeling of an absolute dependence, which is one with the consciousness of God. This state of God consciousness does not monopolize the consciousness, but it is related to our consciousness of time and space. The higher consciousness may be overcome by the lower space-time consciousness, and when this happens we are in the state of sin. If a man's interests are located in the world of space-time to the neglect of a real interest in God, he is living on the lower level, which is the sin state. If, however, a man allows the sense of the Infinite to dominate his life, that man is in the state of grace.

How does this work out historically? For Schleiermacher, the point of supreme historical value was when Jesus Christ came into the world as Redeemer. In Him the higher consciousness was always dominant. Our Redeemer is able to radiate the influence of the higher consciousness through the Church by the gospel. He takes us up into the power of the higher consciousness of God and brings to us, not only power, but reconciliation and peace. This conception of the Person of Christ works itself out in a threefold way. In the Person of the Redeemer our redemption is brought about, by the power of a *new sympathy*, the influx into our finite consciousness of a *new creative element*, and the introduction of a *mystical element*.

By the first of these, Christ, by imaginative sympathy, shares our consciousness of sin with a view to its being conquered by Him. He does not merely radiate light, but influence, in order to lift us out of the state of sin.

By the second, Christ's work, in its creative energy, makes new creatures. He creates in us somehow the will to good. His creative power is ever in personal form as a gracious eternal presence. God, by dwelling in Christ's humanity, operates through that humanity to the humanity of others. Nature is only a hint of God's creative activity; nature is not part of the consciousness of God, but man is; and God is the essence of Christ's being; the totality of God's immanence is in Christ.

The third way in which the Redeemer helps us to secure the dominance of the God consciousness is in the development of mystical experience. Schleiermacher's mystical view is hard to grasp. It is as vague as the edges of a cloud, and means so many different things. Schleiermacher tries to combine doctrine and example with miraculous ideas like conversion. The magical view said that God can save men without a knowledge of His work. In his mysticism, Schleiermacher combines doctrinal and magical views of redemption, which is all very confused and unsatisfactory.

When we come to his doctrine of redemption, one feels that Schleiermacher is on much better ground. The work of Christ is a work of *reconciliation*. Sin is the domination of the soul by the space-time consciousness, or material interests. Evil, however, is a term of wider meaning. It means hindrance to life. But sin and evil are connected in the following way. Sin disturbs the ideal order of the world, it brings about a sinful society. The laws of nature, however, are affected by evil, whilst the harmony of the soul is destroyed by sin. It is only when we are out of harmony with God that we become ego-centric and say all is not right with the world.

But Christ can redeem us. He lifts us out of our sense of sin by communicating to us a sense of His *God consciousness*, and so takes away the sense of sin. He calls out fresh supplies of redemptive energy for us. There is consequently no real unhappiness in the believer. The reconciling element in Christ establishes a common feeling in the world in the Church, which, as Hooker says, is 'the continuation of Christ.' The old life ceases when we cease to love our sin state and have fellowship with God instead. This is fulfilled in two stages; first, by the disappearance of the consciousness of desert or punishment and the birth of the consciousness of forgiveness of sins; and, second, by the introduction of peace we are enabled to lead a new life which involves the forgiveness of our sin.

In his mystical view of salvation, Schleiermacher makes salvation mere amendment, but in other places he argues against the Deists who make this claim. It is not true to say that, as we are bettering ourselves by effort, our sins are forgiven. On the whole, Schleiermacher makes this position clear. He also criticizes the theories of satisfaction and substitution, maintaining that these views can only be entertained in so far as they are interpreted by our fellowship with Christ. Salvation has to be brought about from within. The consciousness of the desert of penalty remains until there is a real psychological connexion with Christ. The end of the consciousness of guilt cannot be deduced by the mere suffering of Christ on the cross. Plenty of people have suffered as much physical anguish as Christ, only we cannot say that any one has suffered equally so much mental and moral anguish as Christ. The external magical sense of forgiveness disappears with the desert of penalty when we experience the sense of God which Christ imparts to us. Thus, for Schleiermacher, unless the work of Christ is understood psychologically as an operation within the soul it is magic.

In writing on the suffering of Christ, Schleiermacher says fellowship with Christ was possible to men before He died. This, one would not care to deny; but it appears that, for Schleiermacher, fellowship becomes more complete after His death. We have to understand Christ's sufferings as the perfecting of the consciousness of God in Him. His sufferings were produced by the opposition of sin in the world, and His sympathy with sinners reached its climax on the cross. The mental anguish was fearful. He felt 'the very pains of hell.' This suffering was the greatest possible in this

life, but, in the regions of the soul, Christ never lost communion with God. Thomas à Kempis makes this point somewhere, and Schleiermacher quite agrees. It was *consciousness of victory*, not of defeat, that Christ experienced in His anguish. Calvin says that Christ lost consciousness of God on the cross, but the vision of God in the soul of Christ was never completely eclipsed, says Schleiermacher.

Another point which we should observe in Schleiermacher is his treatment of Scripture. He gives us a psychological exposition. He ascertains the mental state of the writers, what led them to say this and the other. It was altogether unsatisfactory for him to take texts from their context, which is often a pretext for getting something out of them that is not in them. Schleiermacher insisted that *objective doctrine must correspond to subjective experience*. Only so far as doctrine mirrors experience is it true, otherwise it is pure speculation, an 'ill-stitched patchwork of metaphysics and ethics.' This applies to the New Testament as well. If what the writer says does not arise from experience we are not bound to his views. In regard to the Church it is the community of people which has consciousness of God through Christ, whose spiritual influence holds them together in a society. Christ continues to hold His power in the Church through the common spirit of the Church, which is the Holy Spirit. This is a doubtful way of conceiving of the Holy Spirit; it certainly does not cover all that the New Testament writers experienced by the consciousness of the Holy Spirit. Be that as it may, we share in Christ's victory on the cross because the life of the Church goes back to Him.

I have attempted to gather up in this brief article what I consider to be the vital points in Schleiermacher's system. Criticism in detail is impossible here. I shall not try to relate all these points to the New Testament, except to say in conclusion two things. Schleiermacher has not brought out with sufficient clearness the nature of God as Father; the character of God is not sufficiently emphasized; also he does not give enough stress to the ethical elements in religious experience. In the essential fact of his theology, namely, the primacy of feeling in religious experience, I feel Schleiermacher hits the mark.

ERNEST G. BRAHAM.

ULRICH VON WILAMOWITZ-MOELLENDORFF

OF exceptionally varied interest are the attractively written *Reminiscences*¹ of an octogenarian German scholar who was appointed, in 1876, Professor of Classical Philology in the University of Greifswald, transferred in 1888 to Göttingen, and in 1897 to Berlin. Owing to the author's self-imposed limitations, the narrative ends in 1914, and there are no references to his numerous published

¹ *Ulrich von Wilamowitz-Moellendorff. Erinnerungen, 1848-1914.* 324 pp. Geh. M. 6; geb. M. 10. (Verlag von Koehler, Leipzig.)

works, of which a separate bibliography is issued. The self-denying ordinance extends to home-life, though the dedication is 'To my wife, on the day of our golden wedding,' the wife being the daughter of Professor Mommsen, the erudite and illustrious historian of Rome.

As Rector of the University of Berlin (1915-16), Professor von Wilamowitz vigorously deprecated the ostracizing of the literature of nations with which Germany was at war. His cosmopolitan sympathies are frequently revealed in this work. In the Preface he says: 'Incalculable is the enrichment of mind for which I am indebted to foreign nations, to intercourse with other peoples, to their languages, and to their poets.' Shakespeare came into his hands in early youth, the result being that 'I never acquired a real enthusiasm and relish for Schiller. I was not able, at that time, to appreciate the comedies, but I was never tired of reading the histories, especially the series from *King John* to *Richard III.*'

The judgement of this accomplished linguist on the influence of other languages on German deserves to be recorded. Latin is held not to be helpful to the formation of a good German style. 'Greek or English, notwithstanding their differences, can each—but better when studied together—save our German from journalistic decadence and barbarity.' Caustic criticism is passed on the extension of the school curriculum to include so many subjects that the Greek couplet may be applied to the outgoing scholar: 'He understood many things, but understood them all badly.' To give a smattering of Platonic or Kantian philosophy, of jurisprudence, economics, aesthetics, &c., is 'to supply indigestible fare, to foster satisfaction with what is only half understood . . . such an education is suitable only if the aim be to produce journalists and parliamentarians whose calling it is to pronounce upon things which they do not understand.' Without subscribing to this dictum in its entirety, one may unreservedly agree with the eloquent plea for nature-study, and with its implied appreciation of the superiority of modern methods.

Many glimpses of Mommsen are given in his son-in-law's reminiscences. Concerning an early interview, when progress in palaeography was declared to be impossible without journeying to Italy and other countries to study manuscripts, inscriptions, &c., the record is: 'The impression left upon me was at once inspiring and humbling, comparable to one's feelings when looking up from a valley to some inaccessible Alpine summit.' On Mommsen's sixtieth birthday (1877), Treitschke's impassioned eulogy could be heard to the third story. Two years later a disastrous fire in Mommsen's library destroyed manuscripts and frustrated his intention to publish a selection from his juristic writings. The idea of continuing the *History of Rome* had already been given up, after long consideration, and the opinion is expressed that 'readers who appreciate the plan and style of the third volume, and its artistic and effective conclusion, will agree that the three volumes are a unity to which no supplement should be added.'

Both in Greifswald and Göttingen, Wellhausen and von Wilamowitz

were colleagues, and became life-long friends. The horizon of Wellhausen's interests was limited; 'the fine arts did not appeal to him.' For his monograph on the Pharisees and Sadducees he did not prepare by studying the historic background. 'I have only read Josephus, but this is more than theologians do.' He is described as 'naïve, unworldly, cheerful, and amiable' when he joined a faculty in which liberalism was not on good terms with orthodoxy which had the prestige of State support. For example, Baier, who maintained that he alone understood Schleiermacher, was 'side-tracked' from theology to philosophy. Wellhausen, however, was a *persona grata* with all. 'I read the proof-sheets of his *magnum opus*, *Prolegomena to the History of Israel*, with the result that we entered upon the discussion of religious questions, and strengthened each other in fervent faith and free thought, just because of our manifold differences.'

A discriminating estimate of Wellhausen's contributions to historical theology is preceded by the statement that 'he remained a Christian to the end; at every meal the Lord Jesus was bidden as a guest.' Wellhausen was primarily a theologian. It was in the interests of theology that he studied history and acquired languages—Assyrian, Babylonian, and Arabic. Regret is expressed that only his translations of the Minor Prophets have been published. It was his study of Arabic that attracted him to the Synoptic Gospels and to analytic investigations of the New Testament writings. 'Ultimately he became involved in destructive criticism, which necessarily affected his conception of Jesus. On this subject I differ from him, but I am of opinion that the severe illness of his latest years cast a shadow on his spirit.' There were also other troubles: whilst his wife was dangerously ill there arose loud protests against his teaching. From England there came 'a Reverend' to see 'the arch-heretic.' Wellhausen escorted his visitor to the top of the church-tower to admire the charming Pomeranian landscape, but on the burning questions no discussion took place. After resigning the chair of theology at Greifswald, Wellhausen went to Halle as *privatdozent*, then was appointed Professor of Semitic Languages at Marburg, and finally became Lagarde's successor at Göttingen.

There are occasional references to subjects on which the judgement of von Wilamowitz is that of a patriotic German—and from it a patriotic Englishman may differ—but he does not subscribe to the dictum 'My country, right or wrong.' Notwithstanding the changes due to the war, he reiterates the sentiments expressed in his noble address of greeting to the foreign guests of Berlin University at the celebration of its centenary in 1910. Having referred to Jacob Grimm, Thomas Carlyle, Ernest Renan, and Bartolommeo Borghesi in proof of his contention that the most eminent representatives of every nation are those who most completely exemplify the spirit of their fatherland, von Wilamowitz continues: 'I think we esteem our foreign friends so highly for the very reason that they are different from ourselves. . . . The old *res publica litterarum*, with its one

learned language, no longer exists. We belong to a new knighthood, united by the same ideals of honour and duty and the same service of love. It is to truth that we owe our allegiance. . . . Every obscuration of truth out of regard for creed or politics, for applause or favour or reward, we hold to be felony.'

There are many examples of loyalty to this principle narrated in this autobiography. At the Archaeological Congress in Athens this German professor proposed, though it meant yielding priority of place to France and England, that one speaker should represent all academies and another speaker all universities. The proposal was accepted, for, 'if Germany waived her claim, none could object.' On this occasion, Professor Percy Gardner, speaking at short notice, is said to have fascinated even those who did not understand English. 'Every language sounds delightful, when a master of words speaks it.' Accounts are given of visits to many universities and learned societies, but von Wilamowitz writes with special appreciation of an invitation to Oxford, 'I esteem it as one of the highest honours possible that I was able to give two lectures in Oxford which no less a person than Gilbert Murray translated.'

Von Wilamowitz deserves to be honoured for his persistent advocacy of a union of academies, and a fellowship of scholars, whatever be their nationality. He is as zealous to promote scientific relations with foreign scholars as he is anxious to avoid complications with international politics. 'The essential condition of success is that the Governments should not interfere. . . . Congresses such as those which have been held in Rome and Athens have value, in that they bring men together, and awaken or strengthen in them the sense of fellowship in service.' Lovers of peace will agree that colleagues in work should be friends and comrades. J. G. TASKER.

THE VERGE OF THE GREAT WAR

RAYMOND POINCARÉ has gained new laurels as the restorer of French credit and the wise leader of his great nation into ways that promise well for its highest honour and prosperity. His noble address at the burial of Marshal Foch was worthy of that historic occasion when one who, as he said, in serving France had served humanity, and will live a life renewed without ceasing in the soul of posterity, was laid to rest with international honours. Poincaré is a living force in the life of France to-day. That lends added interest to the second and third volumes of his *Memoirs*, just translated and adapted by Sir George Arthur and published by William Heinemann at a guinea. They cover the two never to be forgotten years, 1913 and 1914. The French originals contain many pages dealing with purely French politics or with M. Poincaré's personal activities, and by skilled condensation at these points the translator has been able to get his material into one volume.

New Year's Day, 1913, was dark with omen through the Balkan tangle. Roumania made up her mind to mobilize and to invade Bulgaria within forty-eight hours, unless her demands were met by

January 9. She was trying to levy a sort of political blackmail on Bulgaria. In the midst of these Balkan troubles, M. Poincaré was elected President of the Republic. He was treated as a prince of the blood, and committed to an existence in which visits and receptions played a leading part. He kept aloof as much as possible from political problems, but the formidable increase in German armaments caused deep alarm in France. General Joffre thought the weakness of their covering forces might become a positive danger, and urged that some measures of defence should be taken, as Germany would have a military superiority of more than thirty-five per cent. over France. Military service had been reduced from three years to two in 1905; now, *Le Temps* declared, 'the time for half-measures has passed; thirty months' service, voluntary re-engagements, &c., mean loss of precious time.' It was at first proposed to require three years' service only from the cavalry and the horse artillery, but on March 4 the chief military authorities were called by the Ministers to a meeting at the Élysée. There it was unanimously decided to be absolutely necessary to increase the military strength and require three years' service. M. Poincaré brought no sort of pressure to bear on the Council. He simply recommended the generals to study the political, financial, and moral, as well as the military, consequences of any decision they made. 'They one and all complained of the inadequacy of our covering troops, which left us liable to be "rushed" by a sudden attack. The German frontier forces would have thirty men per company more than ours, and our cavalry was proportionately even weaker than our infantry.' A howl now went up from the German Press, and the Kaiser's Army Order was truculent. Germany denied that her increased armaments were anything of a menace. She maintained that the Balkan War had upset the balance of power, and that she 'must envisage having to defend simultaneously from many sides her far-flung frontiers when it would be a matter of fighting for her existence.'

Whilst the French Government was carefully steering its course among the reefs, Poincaré was busy with feasts and functions. On April 1 he entertained the King and Queen of the Belgians, who were staying in Paris in semi-incognito. King Albert was anxious about current events, but thought the Kaiser would try to play up to France's conciliatory spirit and be proof against the Pan-Germanic influences which beset him. The same month came the Prince of Wales, 'less shy and more "grown-up"' than the previous year. May brought King Alfonso, one of the finest horsemen in Spain, who delighted in the cavalry exercises at Fontainebleau. Poincaré himself had a great reception in London. He says modestly, 'It was France who was being vociferously acclaimed, and for the enthusiastic Londoner I was only a top-hatted and white-tied symbol.' His account of banquets at Buckingham Palace and the Guildhall show how he enjoyed the honours lavished upon him. He had some talk with Sir Edward Grey, 'a highly cultured, perfectly straightforward, and eminently prudent servant of the British Crown.'

Poincaré's popularity in France led to an unparalleled demonstration, when a large number of towns in the west and south-west invited him to visit them. The army manœuvres were to take place in the neighbourhood of Toulouse, and he traversed a wide region on his way to Spain, where he was due in October. From Limoges he travelled in a motor-car, so that he was able to stop wherever his attention was called to a monument or a memorial connected with history and art. His graceful speeches were keenly appreciated, and when the German military attaché met with a serious motor accident, the President went to visit him, and made a happy impression in Germany by his courtesy.

In November, however, he learned that King Albert, who had been in Germany to review the regiment of which he was honorary colonel, had found a marked change in the Kaiser, who was 'evidently under politico-militarist influence, and deemed war with France inevitable. He complained, goodness knows why, that France crossed Germany at every turn, and was haunted by desire for revenge, but he was convinced of the crushing superiority of his own army and considered success as assured; General Moltke echoed his sovereign's words, and declared war both necessary and inevitable. "This time, Your Majesty, it will be fought to a finish, and you cannot doubt as to the enthusiasm which will fill the German people on that day." The King protested as to France's peaceful trend, but in vain.' He was so impressed that he got Baron Beyens, the Belgian ambassador in Berlin, to warn the representative of France. 'But tell him to keep it dark.' Beyens said the Kaiser seemed aged and rather irritable; with the passage of years, family traditions, the strait-lacedness of the Empress, the reactionary sentiments of his entourage, perhaps a little jealousy of the Crown Prince, and, above all, the hardly restrained impatience of the military party, affected him more and more. The Kaiser perhaps wished to drill into King Albert that Belgian resistance would be unavailing if Germany violated her neutrality. Baron Beyens afterwards expressed the opinion that the Kaiser's confidence was intended to induce Belgium to throw herself into the strong arms which were held open first to embrace and then to strangle her.

Sir Thomas Barclay suggested to Hollweg, the German Chancellor, that France might give up something in Asia if Germany would restore Lorraine, but Hollweg scouted the proposal. Admiral Tirpitz had a conversation in January 1914 with the wife of the French naval attaché in Berlin. If France would join Germany, instead of putting her hand into that of England, the most selfish nation in the world, the peace of Europe and a glorious future for the two countries would be assured. His kind idea, says Poincaré, was that 'France should break with England, leave the dominion of the seas to Germany, forget the past, wipe out all our souvenirs, and exploit Morocco, in return for which he promises us peace.'

On June 28 Poincaré was at Longchamps for the Grand Prix, when a Havas telegram brought the news of the assassinations at Serajevo.

Events now moved steadily towards the great catastrophe. The President visited Russia in July. At the imperial Villa Alexandria—a modest brick cottage whose two little buildings were joined by a bridge and situated in a fine park—he went up a narrow staircase to the first floor, crossed a small drawing-room, and was ushered into a boudoir where the Empress was in a white morning-dress, with her four daughters and her son. The girls were also dressed in white, and looked healthy and happy. The two elder were full of charm and all the freshness of youth. They had fair hair with a warm tinge in it, and very fine skins, just browned by sun and sea air. The four little Grand Duchesses were absolutely delightful in their perfect simplicity. Their brother was ten years old, a pale and rather shy boy, whose health caused his parents perpetual anxiety. M. Poincaré heard much of Rasputin, who exercised 'an extraordinary influence over the great ladies within and without the Court. Some of them are quite mad about him, and openly secure his sanctimonious caresses. He makes no concealment of his debauched and scandalous life, yet at the Holy Synod itself he has as many friends as foes, and many people believe he actually has a divine mission. He has obtained a quite extraordinary ascendancy over the Empress.' One reads this account of Russia with a foreboding of coming tragedies.

Nicholas II impressed Poincaré as a loyal ally and a staunch apostle of peace, but, as he returned, events were 'toppling over one another on the Continent.' Germany continued to brush aside any practical means of holding Austria off Serbia. The chief anxiety in France was as to the attitude of this country. The uncertainty was so gnawing, and both Jules and Paul Cambon were so insistent that England only could keep Germany in check and prevent a fearful war, that M. Poincaré made a direct appeal to King George. Meanwhile, the German waves were approaching France's undefended frontiers. King George assured the President that he was using his best endeavours with the Emperors of Russia and Germany to secure peace. On August 4, Poincaré is able to write about Sir Edward Grey's speech in the House of Commons. 'The whole House, apparently, rose to the Minister; British opinion has come out into the open, and the two peoples, English and French, are as one.' The President told King George with what profound feeling the declarations made by our Government had been received in France, and added, 'His Majesty King Albert has appealed to us, as to you, to defend Belgian territory. The French Government thinks that, if it were possible for England to land in France at once—with Belgium in view—the troops at your disposal, whose collaboration would be infinitely valuable, the effect, in Belgium, as in France, would be infinitely good as giving public evidence of our brotherhood-in-arms.' All the world knows the answer, and history has no more thrilling story than the record of the Expeditionary Force, which at such terrific cost averted an overwhelming disaster in 1914.

EDITOR.

Recent Literature

THEOLOGY AND APOLOGETICS

The Abingdon Bible Commentary. Edited by F. C. Eisleben, Edwin Lewis, and David G. Downey. (Abingdon Press. \$5.)

THE three editors have enlisted the help of more than sixty scholars on both sides of the Atlantic in order to make this Commentary 'an expression of the ripest and most reverent biblical scholarship of the English-speaking world.' The accepted results of modern research are embodied in the work, and help is abundantly furnished for those who seek to make the Christian message concerning God and man clearer and more intelligible. The names of editors and contributors inspire confidence, and the arrangement shows how complete the survey is. Articles on the Bible as a whole are followed by articles on the Old Testament and a commentary on its books; then come articles and commentary on the New Testament. Careful condensation is combined with lucid and adequate explanation. The division of chapters is clearly marked, and difficult passages are lighted up. The Messianic application of Isa. liii. is regarded as the best and latest, as also the earliest, solution. Paper, type, binding, are excellent; there are good maps, a full index, and 1,414 double-column pages. Any one who uses this volume will find every page of his Bible lighted up. The important part which Methodist scholars in England have taken in the Commentary may be seen in Mr. North's informing articles on 'The Old Testament in the Light of Archaeology' and 'The Old Testament and Criticism.' He is also responsible for the notes on Leviticus. Dr. Lofthouse throws much light on the Book of Job, which holds a unique position in the Old Testament. Dr. Newton Davies, whom we still regard as one of us though fixed in America, has written on Matthew and Mark; Mr. J. A. Findlay on Luke; Mr. Howard on 1 and 2 Corinthians; Dr. Sugden on James, and Mr. Clogg a very lucid exposition on Revelation. Dr. Cadman's 'The Use of the Bible on Preaching' is very suggestive. The Commentary claims to be 'scholarly without being pedantic, and evangelical without being traditional,' and that is a claim which is well borne out by its expositions and articles.

The Intuition of God. By T. M. Watt, M.A. (Blackwood & Sons. 5s.)

These Hastie Memorial Lectures are a valuable 'Introduction to the Philosophy of Mysticism.' Writers on religion to-day are engaged in the analysis and interpretation of religious experience. The return to experience is not confined to religion, and is of the utmost

significance. The mystic completes the work of the philosopher and theologian, and goes a step beyond. His divinity is no longer a doctrine, but a life—the Life of the Great Fellowship. Otto's *Idea of the Holy* is a protest against an exaggerated view of the immanence of God which would merge His Being in the universe, and overlook the complimentary and profoundly Christian idea of His transcendence. Some aspects of mysticism reveal pure aberration and abnormality, but St. Paul was a mystic, and so was Wesley, though the Church of England 'blundered gravely when it drove him to organize a religious society independent of it. It was as grave a loss for the Church as was the secession of the American colonies for the State.' Protestantism is founded upon the fact of the mystical attitude as the deepest and most fundamental attitude of the soul towards God. St. Paul was the great initiator in the advance of Christian mysticism, and his work was brought to classic expression in the Gospel of St. John. The later Christian mystics have been scholars in their school, returning amid all adventures in other schools to the Central Vision and Presence which fired the souls of those great apostles.

The Christ of God. By S. Parkes Cadman, D.D., LL.D.
(Macmillan Co. 7s. 6d.)

These lectures were delivered in North-Western University, and are published at the request of the University Faculty. The personal, social, political, industrial, and cultural life of the world owes far more to Jesus Christ than to any other being who ever lived, but in religion he has made an unspeakable difference. 'He has shed the healing radiance of a Father's ethical love on the sins and sorrows of the common lot,' and has 'manifested in Himself the perfection of our spiritual nature.' There is a threefold approach to Christ—through the documents of the New Testament, the experience of His steadfast disciples, and the organic witness of the Christian Church expressed in sacraments, theology, and evangelizing energies. Those modes of approach are impressively described, and the positions taken by modern writers are explained and criticized. Dr. Cadman feels that a wide gulf still yawns between the theory and practice of organized religion, and urges Christ's followers 'to bridge that gulf by a more unreserved consecration to His teachings, in order that God's Kingdom might come with power to earth's remotest bounds.' Our land requires that flagrant violations of Christian brotherhood should end, and the preacher must fearlessly apply His teaching 'to the actualities of morals, education, politics, business, peace, and war.' The programme which ensures the highest welfare of mankind is found in the character and teaching of Jesus, and the determination to make more intimate contacts with every phase of life is a healthy sign of the Church life of our time. Like everything that Dr. Cadman writes, these lectures go right to the heart of the Church's duty and opportunity to-day.

Jesus of Nazareth. By Charles Gore, D.D. (Thornton Butterworth. 2s. 6d.)

After sketching the 'background' in Judaea for the gospel story, Bishop Gore sketches the life of Jesus as recorded in St. Mark and St. Luke. He describes the Galilean ministry, and then gives an account of the method of Jesus's teaching and its ethical content. 'The sharp-pointed paradoxical form of the instruction is meant to stimulate us, and to warn us that the conduct required of us in such and such cases will be extreme and difficult conduct.' Another marked feature was the use of parables. These are masterpieces which show our Lord's rich and accurate observation. The Sermon on the Mount seems to gather into one the teaching of Jesus. His object was 'to bring into existence a new Israel, consisting of those who by the courage of faith should find it practicable and make it real.' The chapter on the Crucifixion is followed by one entitled 'Are our Gospels Trustworthy?' 'If the God who is the supreme power in nature did not really vindicate him by the resurrection from the dead, neither faith in the gospel, nor faith in the Gospels, in any real sense, would long continue.' This chapter, and, indeed, the whole book, is refreshing and reassuring. The biblical critics exaggerate the worth and certainty of their conclusions, and we must not be misled by a group of self-confident specialists whose conclusions we can in great measure test for ourselves.

The Christ of the Apostolic Faith. By H. T. Andrews, D.D. (Nisbet & Co. 5s.)

Professor Andrews was preparing a volume on *The Person of Christ* for Nisbet's 'Library of Constructive Theology' when he died on New Year's Day, 1928. Happily, the earlier part of his MS. was complete, and its value will be evident to readers of this book. He was Professor at Hackney and New Colleges, and married in 1915, as his second wife, Miss Forsyth, his colleague's daughter. Her beautiful memoir not only shows him as scholar and student, but as a zealous Congregational minister and an enthusiastic worker on London University boards. His volume has four chapters: 'The Interpretation of Christian Experience,' 'Jesus and His Contemporaries,' 'The Faith of the Primitive Christian Church,' 'The Faith of the Second and Third Christian Generations.' He first deals with typical material by which Christian experience may be measured, placing Augustine's *Confessions* and Wesley's *Journal* among the 'great human documents'; then he brings out the high estimate formed of Jesus, not merely by His disciples. The place assigned to Jesus and the Holy Spirit in the apostolic benediction marks the impulse and the necessity to place Jesus in the closest, most vital relation to the Father, and the condition which Christian experience imposed on the apostolic age imposes on the twentieth century the same condition: 'None but the highest terms and categories of thought are adequate for the true interpretation of Jesus Christ.' The study of St. Paul's Christology,

of the idealism of Hebrews and the mystical character of the Fourth Gospel and its Prologue, is the finest and most suggestive that we have seen, and makes us keenly regret that the work was not finished. As it is, it is a precious legacy.

Jesus on Social Institutions. By Shailer Mathews. (Macmillan Co. 6s. 6d.)

The social implications of the Christian religion have greatly broadened since 1895, when the Dean of the Divinity School in the University of Chicago began to write on the subject. In the present volume he has given the result of his mature thought and experience. The approach to a true understanding of Jesus is through social psychology, and particularly through the Messianic hope of His people. That leads Dr. Mathews to study the attitude of the Pharisees and the Sadducees, and to show that Jesus lived in a glorious and creative period. John was a prophet of the coming Christ. Jesus 'felt that He Himself was to be that Christ, the one empowered by the resident Spirit of God to found His Kingdom when the hour for its founding should strike.' 'John had not that experience which so clearly set Jesus apart as a sanctifier of the revolutionary spirit of His people. He was content to decrease. Jesus was to be a Deliverer.' His conception of the world-order was the establishment of goodwill, not of a Jewish empire based on soldiers and executioners. Absolute faith in the goodwill of God was the basic fact of His teaching. His choicest teaching was given in conversations, and the few thus influenced preserved His spirit and example for the ages. Dr. Mathews insists that the Church must convince the world that love is a practicable basis for social relations, and must be itself 'a sort of trial laboratory in which its own teachings are tested in its social organization, and it must act collectively when collective action is demanded in a moral crisis.' That is the burden of this suggestive and finely balanced study. The followers of Jesus 'will possess the zest of the revolutionist, the painstaking method of the technician, the goodwill of the Heavenly Father. But the greatest of these will be goodwill.'

The Historical Character of St. John's Gospel. By J. Armitage Robinson. (Longmans & Co. 3s. 6d.)

This is a second edition of three lectures delivered by Dean Robinson in Westminster Abbey, but it is enlarged by a lecture which he gave in Manchester Cathedral in 1922. He also quotes some impressive words from a lecture given at Cambridge in 1901. We are glad to see his warm tribute to Dr. Scott Holland's work on the Fourth Gospel. Dean Robinson holds that there is no sufficient reason to cast a doubt on the universal tradition that St. John the Apostle died peacefully at Ephesus in extreme old age. He says, 'the dim figure of "John the Presbyter" at Ephesus makes no appeal to me, and I cannot conceive that the Church could have been led to confuse

him with St. John the Apostle and the writer of the Fourth Gospel.' Only a great mind and a great experience, an intimate discipleship and a long brooding over the amazing events of the world's greatest tragedy, can afford a tolerable account of the way this book came into existence. St. John had carried his Master in his heart for fifty years, and he struck a higher note than the Synoptists, which harmonized with their records and enriched them.

The Hero in Thy Soul. By Arthur John Gossip, M.A. (T. & T. Clark. 7s. net.)

This is the third volume in one of the most brilliant series of sermons that has been published in our time, and is assured of the warmest welcome from all who have read the two previous books. The virtue of the sermons lies in their striking originality, their keen insight, their felicity in literary form and allusion, their sure apprehension of spiritual truth, and its equally sure application to life. Here truth is unveiled, and stands in her own radiant light and charm. If the sermons are invested with beauty, they are also charged with power—power to illuminate life's mysteries, to interpret its baffling perplexities, to disclose the meaning of its disciplines, to comfort its sorrows, and to light a radiant lamp of hope. Professor Gossip has a brooding mind, a mind that can stay itself in contemplation, that turns a truth round about until, like a many-faceted gem, it flashes light from every part. The two other volumes were rich in spiritual wealth, but this has an excellence which is all its own. The preacher has had a desolating sorrow. The flood has arisen, the great waters have been in contention. But over the flood he has thrown a myriad-coloured rainbow, and he has found that, while the wild storm has had power to pain, it has had none to harm. In these pages faith wears her radiant garments, and hope's lamp burns with a steady flame. It is a book in which sorrowful men will find that consolation's sources deeper lie than sorrow's deepest.

The Psalms. A Verse Translation. By Arthur S. Way, D.Lit. (Epworth Press. 6s.)

Dr. Way has used the Revised Version and the Masoretic text, made by Jewish scholars, in the preparation of his translation. Where the latter was more picturesque, or offered a clearer sense, he has availed himself of it. Psalm cxviii. 27 is arresting:

Here in the Lord's own light we stand,
The festival-procession guide,
Palm-branches waving in each hand,
To draw them to the altar-side.

A few introductory explanations have been suggested by Dr. R. G. Moulton's *Modern Readers' Bible*, but the charm of the work lies in the new emphasis laid on many familiar passages by this translation, with its rich variety of versification. Bible readers will set the volume by the side of Dr. Way's version of *The Letters of St. Paul*, and

will feel that the great book of praise is enriched and illuminated in a really impressive way.

Imperishable Dreams. By Lynn Harold Hough. (Abingdon Press. \$1.75.) 'A Word with the Reader' helps us to trace these seventeen sermons to Carr's Lane, Birmingham, the City Temple, and university and college chapels on both sides of the Atlantic, as well as to the Detroit church which for eight years enjoyed the ministry of this far-famed preacher. The sermons are exquisitely phrased, richly illustrated, full of high thinking and evangelical truth; they are both luminous and delightfully varied. A citizen of the world is in the pulpit, and he makes us feel that it is Christ's world which His servants are to enrich and enjoy by treading in His steps.

The University of Michigan has already done great service to scholarship by publications in the Humanistic Series, the most notable of which is, perhaps, Professor Henry A. Sanders's *The New Testament Manuscripts in the Freer Collection*, containing an invaluable collation of the readings in the Washington Codex of the Gospels. The latest volume to be issued in this series is *The Complete Commentary of Oecumenius on the Apocalypse* (University of Michigan, \$4). Oecumenius was Greek Bishop of Tricca about the beginning of the seventh century, and it is interesting to remember that he was a contemporary of Primasius, Latin Bishop of Atrium, whose commentary on the Apocalypse is of interest to scholars, not only for his type of exposition, but still more because he preserves the 'Old Latin' form of the text of the Apocalypse better than any other writer. For a long time other commentaries of Oecumenius have been in our possession, but that on the Apocalypse has been missing for a long period. Dr. H. C. Hoskier has now produced a perfectly printed *editio princeps* from manuscripts at Messina, Rome, Salonica, and Athos. The volume is one which it is a delight to handle. The full and competent introduction tells the student all that he needs to know about the age and characteristics of the several manuscripts, with some original information about variant readings, which sometimes throws light upon important readings in well-known uncials of the Apocalypse. The text itself is beautifully printed, with all actual citations of Scripture in heavy type, and a textual apparatus at the foot of the page. At the close, Dr. Hoskier has provided the reader with two indexes, one containing a list of all passages quoted from the Bible, the other giving references to passages quoted from other ancient works. This is a real contribution to biblical scholarship, and thanks are due both to the author and to the Executive Board of the Graduate School of the University of Michigan, Ann Arbor, Michigan, U.S.A.

Stories from the Bible. By Walter de la Mare. (Faber & Faber. 7s.6d.) These stories come from the Old Testament of the Bible, 'that inestimable treasure which excelleth all the riches of the world.' The Bible is not being as much read now as it used to be, when a load of hay would be paid gladly for the loan of

a manuscript Testament for an hour a day. This volume aims to send readers to the Bible itself, and it tells the stories of the Creation, the Fall, the Flood, the history of Joseph in six sections, and of Moses in eight, the journeying in the Wilderness, the life of Samson, Samuel, Saul, and David in a way that lightens up some difficulties, while keeping close to the spirit of the text. The version represents Mr. de la Mare's conception of the stories, and we have followed it with real pleasure and have found not a little to think about in familiar pages of the Old Testament. It is intended for young people, and as they study it they will feel that, in the Bible, poetry dwells 'as light dwells upon a rock, and on the moss in the crevices of its rocks.' The comparison of the story of Ruth as found in the Wycliffe, Coverdale, the Geneva, and the Douai Bibles, and the Authorized Version, is most interesting, and so, indeed, is the whole book. The pictorial jacket and end-papers are very attractive.

Experience of God. By Herbert H. Farmer, M.A. (Student Christian Movement. 5s.) This is 'a brief inquiry into the grounds of Christian conviction,' and it explains and justifies faith in a way that is impressive and helpful. The vital question how we may be assured of the reality of God and the unseen world is seen in the coercive element—the deep-seated conviction that the world is a suitable place for the realization of our highest being. The belief in God makes sense of experience, and reflection buttresses that conviction. The challenges to the belief in God are duly weighed. Science itself now assigns life and mind a dominant place in the interpretation of the world. Mr. Farmer then shows how Christ gives richer content and fuller certitude to the conception of God. He makes His impact upon minds through the Gospels and the ultimate spiritual reality with which He surrounds us. He calls on His disciples to share the love He makes them discern in Himself. The acknowledgement of Jesus as worthy of our utmost reverence and obedience brings increasing health of soul and power over our world, and provides a credible and satisfying philosophy of life. The argument is lucid, and to our minds convincing. It is a great thing to have it so forcibly put before young thinkers.

Christianity and Some Living Religions of the East. By Sidney Cave, M.A., D.D. (Duckworth. 5s.) The President of Cheshunt College compares the dominant conceptions of the Eastern religions with those of Christianity. He first surveys the development of the study, and shows how the non-Christian religions have changed since modern missionary enterprise began. Troeltsch regarded Christianity as the converging point of the two great types of historical religions, but Dr. Cave considers this an impossible compromise, as Troeltsch himself came to realize. The comparison is made between 'The Nature and the Manifestation of the Divine,' 'The Divine and Human Needs,' 'The Moral Ideal and its Realization,' 'The Meaning and Permanence of Life.' Christianity offers a solution of these problems which has a unity and simplicity lacking in other religions, and the missionary enterprise is an attempt to share the revelation of

God in Christ with the whole world. Those who know most of this subject will prize most highly this valuable handbook.

True Catholicism from the Christian Standpoint (Epworth Press, 1s.) is one of Dr. Ballard's most timely and forcible little books. It is packed with facts, and shows clearly that true Catholicism is neither Romanist nor Anglo-Catholic. The great question of the hour is 'whether Romanism, either in its outspoken or its camouflaged form, shall prevail as the representation of Christianity in modern civilization. That there has been, and is still continuing, a real recrudescence of Romanism, together with a strong development of Anglo-Catholicism, there is no question.' The case is strongly put, and the issues involved are trenchantly stated.—*What do We Mean by God?* By Cyril H. Valentine, M.A., Ph.D. (S.P.C.K. 7s. 6d.) This essay is based upon the writer's *Modern Psychology and the Vitality of Christian Experience*. Religion is essentially a response between human personality and the reality of God. It rests on the conviction that He is responsive to the needs of evolving, integrating, completing personality. The accessibility of God is as vital to faith as His objectivity. Reality must fit personality for its place in the great whole by playing the part of redeemer. Our reality depends for ever upon our communion with God. His relationship to the universe is the moral response of a Creator to his creation. Our Father when we respond is our Saviour when we fail to respond. God is one, and our fellowship with Him is a sharing in the fellowship of Father, Son, and Holy Spirit. The Church is the perpetual witness to the gospel of grace which is the power of God unto salvation. The reality of Holy Communion lies in the personal response of the soul to God, and 'so far as we spiritually discern and accept its truth we receive into ourselves the reality which through sacrifice redeems us and sanctifies us for communion with God, who is the ultimately real.' That is the argument luminously unfolded in this very able book.—*Sermon Illustrations from Science, Nature, Life, Art*. By W. L. Watkinson, D.D. Selected by A. E. Salmon. (Epworth Press. 2s. 6d.) Preachers of all Churches will hail this volume. Dr. Watkinson's reading had a wide range, and he was always looking out for illustrations. He not only found them in places strange and familiar, he knew how to present them in a way that stamped great truths on the memory and heart. Mr. Salmon knew him well, and has made this selection with real discernment. It is a delight to turn its pages.—*The After-World of the Poets*. By Leslie D. Weatherhead, M.A. (Epworth Press. 5s.) Most of these studies have appeared in the *London Quarterly*, but those who have read them in our pages will be glad to have them brought together in this volume, with the suggestive pages on 'The Validity of the Poet's Contribution to Ideas' and the four chapters which deal with Wordsworth and Shelley; Tennyson; Arnold, Clough, Swinburne; and Browning. It is a literary pleasure to have the salient passages of their poems set out and expounded so skilfully, and the subject is one that stirs every thoughtful mind.—*The Itinerary of Jesus Reviewed*. By

Albert J. Vail. (Philadelphia: The Judson Press.) The writer differs from the Gospel harmonists in thinking that Jesus returned after His baptism to Nazareth and then was led to the temptation in the Wilderness. The scene of the temptation, he suggests, was probably to the north of Nazareth. He was seeking light on His ministry, and met Satan calmly, convincingly, conclusively, without a hint of alarm or perturbation, and his responses to the tempter were quick, clean-cut, and conclusive. Mr. Vail's argument hinges on the word 'returned' in Luke iv., but we do not think it will bear the construction he puts upon it. The investigation seeks to vindicate Luke as historian and to reveal Jesus 'as the perfect man, intellectually and spiritually, psychologically and practically, in harmony with His deity acting within its self-appointed limitations.' St. John's Gospel fills in various gaps in the Synoptic record 'abundantly, accurately, impressively,' as it was evidently intended to do. It is a study that makes one turn afresh to the Gospels, but we do not think that Mr. Vail's conclusions as to the temptation or the miracle at Cana will shake the harmonists' position.—*The Idea of the Holy*. By Rudolf Otto. Translated by J. W. Harvey. (Oxford University Press. 7s. 6d.) This is a fifth edition of Professor Harvey's translation, which includes additions made by Professor Otto in his fourteenth German edition and thoroughly revised. It is a book that every Christian thinker needs, and this translation has firmly established its position as an authoritative and lucid representation of an acknowledged classic of religious thought.

The Beliefs of 700 Ministers and their Meaning for Religious Education. By George H. Bates. (Abingdon Press. \$1.) Professor Bates gives the replies of 500 ministers of all Churches in the United States, and 200 students, to questions about the existence of God, the life and death of Christ, and the outstanding questions of theology. It is a unique survey, and one of great significance. Dr. Bates thinks that many practical advantages would be secured by a new and simpler definition of Christian faith. His tentative recommendations as to the problem of belief as a part of religious education deserve careful attention.

Jesus According to St. Mark. By Walter Lowry. (Longmans & Co. 20s. net.) The Rector of St. Paul's American Church in Rome was led to undertake this interpretation of St. Mark's Gospel by Schweitzer's *Skizze des Lebens Jesu*, which he translated in 1915. He describes himself as a believing eschatologist. 'The fullest and directest consequence of Jesus's life was not the Gospels (an historical account of Him), but the Church (the life and faith of His disciples).' We cannot agree that the Fourth Gospel represents that 'Jesus never prayed' and that He is 'without religion,' or that he suppresses the cry from the cross which Mark gives, and which is profoundly religious. It is interesting to find the opinion that if any one were now bold enough to write a biography of Jesus he would have to cling to the text of St. Mark as closely as Mr. Lowry does, though he would be freer to enrich his picture with the precious sayings preserved

by Matthew and Luke. That is precisely what Bishop Gore has done in *Jesus of Nazareth*. There will be much criticism of Mr. Lowry's view as to the attitude of the family of Jesus, and to the way in which he explains certain differences in the Synoptic accounts. He certainly does not convince us, but he sets us thinking, and that is the real appeal of this exposition. It is unfortunately marred by some irrelevancies that are not in the best taste.

The Study Bible. Proverbs, Ecclesiastes, Song of Songs; St. Matthew. (Cassell & Co. 8s. 6d. each.) Mr. Stirling is much to be congratulated on these additions to *The Study Bible*. He has enlisted the help of Drs. Maclean, Elmslie, Scott, and Ranston for the first volume, and of the Bishop of Ripon and Professor J. A. Findlay for St. Matthew. His own selections are drawn from a wide area, and bring out the beauty and the force of many passages, and his experts light up questions of structure, origin, and authorship in a way that gives much freshness and interest to the books themselves.

Swedenborg's Historical Position. By Lewis F. Hyte, M.A. (Boston: New Church Union. \$1.25.) Mr. Hyte is Professor of Philosophy in the New Church Theological School at Cambridge, Mass., and gathered the material for this book during twenty years as secretary of his Church's Evidence Society. He first tries to show 'the greatness of Swedenborg,' and then gathers together the testimonies of personal acquaintances. Wesley's criticism comes under 'recent testimonies.' Mr. Hyte holds that Wesley was 'curiously inaccurate' as to Swedenborg's mental state, and that his 'personal and vital religion was influenced by his reading of Swedenborg is indisputably shown by the history of the Methodist Church, and by the number of prominent Methodist preachers who have read Swedenborg and acknowledged their indebtedness to him.' That does not commend itself to our judgement, and those who turn to Wesley's *Thoughts* on the baron's writings will scarcely agree that Swedenborg has a 'growing influence upon the religious thought of the modern world.'—The publishing house of Walter G. Mühlau in Kiel announces a new series of 'Studies in Christian Origins.' The first volume (*Die vorchristliche und frühchristliche Zeit Paulus: 3.50 marks*), by Dr. Ernst Barnikol, Professor of Church History in Kiel University, distinguishes the 'historical Paul' from 'the canonical or scholastic Paul.' From the historical and geographical references in the Epistle to the Galatians, Dr. Barnikol concludes that Saul's persecution of the Christians took place in North Galilee and not in Jerusalem. From this point of view it is held that Paul's missionary activities must be studied. The author gratefully acknowledges his indebtedness to the late Dr. Wilhelm Heitmüller, his New Testament Professor at Marburg. Vol. II. of the 'Studies' is in the press: *Paul's Three Visits to Jerusalem: a Comparison of the Pauline Epistles with the 'We-passages' in the Acts of the Apostles.*—The Oxford University Press has added Bunyan's *The Life and Death of Mr. Badman* to the 'World's Classics' (2s.), with an Introduction by Mr. Bonamy Dobrée. It was intended as a contrast to the *Pilgrim's Progress*, and

the style is good, 'but it is no longer the impeccable homespun.' The bells had been tolled for Badman the day before the two neighbours talk about him. And, though he 'died like a Lamb,' 'like a Chrisom Child,' other instances show how hard was the fate of transgressors. The book strikes Mr. Dobrée as 'more a worldly warning than a spiritual exhortation.' It is by no means entitled to front rank in Bunyan's literary output, but it is quaint, artless, credulous, and absolutely honest.—*The Triple Chord*. By James Aitchison. (Allenson. 5s.) Here are thirty clear and simple sermons for young folk, with a poem in each and a set of good stories. The most exacting boy or girl cannot ask for more, and everything is alive with interest.—*The Divine Companionship*. By J. S. Hoyland, M.A. (S.C.M. 2s. 6d.) This is a third book of prayers which we owe to Mr. Hoyland. One was written for use in an Indian College; another was entitled *God in the Commonplace*. This is in a form which brings out each phrase and petition in a way that promotes thought. The prayers are arranged in seven sections, and each is limited to a page. They provoke thought, and are true aids to devotion.—*Communal Prayers for Boys and Girls* (Epworth Press. 6d. and 1s.) have been prepared by the Rev. John Leale for his Boys' Club. They are brief, lucid, varied; and many other clubs will find them very helpful.—*The Teacher and the Book*. By Lyndon B. Phifer. (75 cents.) This book gives an outline for study of the Bible as the chief text-book of religious education. The great periods of Bible history are sketched; the writers of Old and New Testament are described. The chapters on Jesus and Paul are of special value. Teachers will find great help in this lucid outline.—Sir Lewis Dibdin has reprinted his articles from *The Times* under the title *A Christian State*. (Macmillan & Co. 6d.) He feels they are bad advisers who invite the bishops, despite the action of the House of Commons, to allow the Deposited Book by abstaining from prosecuting, and by using their veto to prevent others from prosecuting, offenders against the existing law. He voted throughout for the new Prayer Book in the Church Assembly, and profoundly regrets the action of the House of Commons, but he proves, by a masterly study of the authorities, that it acted within its constitutional rights, and shows what dangers would be run by such action on the part of the bishops. It has cost the Dean of the Arches much to enter on such a discussion, but he felt it impossible to be altogether silent at such a crisis.—*The Whole Tiſte*, by P. W. Thompson, M.A. (Marshall, Morgan & Scott, 5s.), is a revised and enlarged popular edition of a standard work on this important subject. Mr. Thompson has a good case, and he states it clearly and forcibly.—*God's Greatest Wonder*. The Story of the Church. By Montague Goodman. (Pickering & Inglis. 9d. and 1s. 6d.) A very clear and helpful summary of the foundation, growth, enemies, triumph, and prosperity of the Church. It is just the booklet to put into the hands of busy men and women and young folk who wish to know about 'God's greatest wonder.'

HISTORY, BIOGRAPHY, TRAVEL

Luc de Clapiers, Marquis de Vauvenargues. By May Wallas. (Cambridge University Press. 12s. 6d.)

MISS WALLAS prepared this study as a thesis for the degree of Doctor of Philosophy in London University. The first part is given to his Life; the second to his Thought. There are also twelve short appendices, and four illustrations of the family château and the Town Hall at Aix-en-Provence, where he was born on August 6, 1715—three weeks and five days before the death of Louis XIV. He died in Paris in 1747 from consumption or pleurisy, which had been contracted during the terrible exposure of the retreat from Prague in the winter of 1742–3. His family was poor, and to enter the army seemed the only path open to him, but, despite his courage, a soldier's life was always uncongenial to him. He made various attempts to secure diplomatic employment, but when there seemed hope of success he was disfigured by the small-pox, and that door also was closed. His parents were bitterly opposed to his turning to the life of a literary man in Paris, which they, and he himself, regarded as altogether derogatory for a scion of a noble house, but that was the career into which he finally drifted. He had won the friendship of Voltaire, who was greatly impressed by his writings, and with whom he established intimate relations in Paris. Marmontel, who shared their friendship, speaks of the meetings in Voltaire's house as a 'schoolroom in which every day, for two years, the friendship of the two most enlightened men of their century enabled me to go and learn.' Voltaire felt 'the charm of Vauvenargues's unaffected seriousness, his gentle and diffident manner, his desire to please, and his natural kindness.' In fact, all the men of letters with whom Vauvenargues was associated lavished on him the simplest and the most respectful admiration, and remembered him throughout their varied lives. Miss Wallas says we cannot tell what the younger man would have thought of 'Voltaire's after career, when he would have seen more furious quarrels and more shameless lies.' He would 'probably have been repelled, not only by Voltaire's blasphemies and indecencies, but by the very fury of his reforming zeal.' All through his life Vauvenargues detested the frivolity which he calls the disease of the age, and from which he had been unable to escape in Provence, in the army, or in Paris. There was a general sense of moral and intellectual insecurity among educated people in France. 'The conception of right and wrong had been for so many centuries bound up with the teachings of the Church that it seemed to many people in the early eighteenth century as though not only religion, but the foundations of accepted morality, were being undermined.' Vauvenargues believed that by attacking La Rochefoucauld's maxims he was helping to remedy the chief evil of his age and country. He defended against him the reality and power of sympathy with the sufferings of others, and pleaded that men should tolerate each other's

faults and forgive each other's sins. In reading about others, he was attracted by any expression of kindness or compassion. His own experience coloured his philosophy, and he observed and recorded mental facts which do not alter with the passing of a few centuries. His value as a moralist lies in the scattered paragraphs and phrases in which he has recorded his personal experience of individual human virtues. These have not lost their power to convey to others his sense of the 'vigour and kindness' of the human soul. 'Good thoughts,' he said, 'come from the heart.' 'He who would do great things must live as if he would never die.' 'The ordering of life belongs to courage alone.'

The Letters of the Tsar to the Tsaritsa, 1914-1917. (John Lane. 15s.)

These letters have been translated by A. L. Hynes and edited, with notes and index, by C. E. Vulliamy. Dr. Hagberg Wright says in his Introduction that the character of the Tsar emerges morally enhanced from this disclosure of his private correspondence with his wife. His affection for her and their children is pathetic; his intellectual narrowness is no less pathetic. He draws his inspiration from his wife, who is under the influence of the vicious adventurer Rasputin, the instrument of self-seeking cliques. The war broke out when the internal struggle in Russia had reached an acute stage, and the wave of patriotism swept away for the moment all bitterness and discord. The Tsar tried to use this change for the benefit of autocracy instead of setting the affairs of state in better order. The Grand Duke Nicholas was removed from his command in August 1915 and the Tsar assumed direction of the army. That blunder was fatal. He left the Government at the mercy of the Tsaritsa, and events moved quickly forward to the Revolution which lost him his throne and his life. He was a kind-hearted, loving father and husband, with a keen sense of responsibility, but his limited intelligence made him quite unequal to his high office. When war broke out, Russia had a deplorable shortage of rifles and ammunition; soldiers were actually sent into the trenches with sticks. At one time 40,000 troops were waiting at Tarnopol without weapons. On May 26, 1916, the Tsar was rejoicing over the success of the Russian troops, but tells his wife 'the joy at our successes fought against the sorrow called forth by the sad news about Kitchener.' When the Tsaritsa reported the disappearance of Rasputin in December 1916, he replied, 'Am horrified and shaken,' but it is doubtful whether he had the slightest idea of what was taking place in the capital and throughout Russia. He was compelled to abdicate on March 2, 1917, and on the night of July 17-18 he and his wife and children were brutally murdered at Ekaterinburg. It is a story that tears at one's heart-strings.

Joseph Estlin Carpenter. Edited by C. H. Herford. (Clarendon Press. 10s. 6d.)

This is a memorial volume with a most interesting biography by the editor, recollections from J. H. Weatherall, an old pupil, and chapters

from Dr. Peake, a fellow worker on Biblical Criticism, and from L. S. Farnell on his friend's labours in the field of Comparative Religion. Dr. Carpenter may be regarded as one of the fine flowers of Unitarianism, a fearless searcher after truth, and a master in some fields of great significance for the study of religion. He expresses his spiritual position in an early letter: 'I think more and more constantly of Paul's doctrine of being risen with Christ, which seems to me to imply such intense feeling of the reality of immortal life beginning now, when one can in some degree realize the feeling that in one's highest moments one is living now eternal life, and that we shall simply pass from glory to glory.' That spirit runs through the book. What Dr. Carpenter did for Manchester College, both in London and after its removal to Oxford, his work on *The Oxford Hexateuch*, and his research into Buddhism and other Indian religions, is brought out by the various contributors to this illuminating set of appreciations. Those who wish to get an inside view of Unitarian thought and feeling will study these pages with the deepest interest.

1. *A Hundred Years of Catholic Emancipation* (1829-1929).
By Denis Gwynn. 2. *Catholic Emancipation, 1829-1929*.
(Longmans & Co. 10s. 6d. each.)

1. Mr. Gwynn here follows up his volume on *The Struggle for Catholic Emancipation* which we reviewed in our January issue. The Catholic population of England has grown, in the period, from 200,000 to over two millions. A great stream of converts came through the Oxford Movement and from the poor Irish Catholics who flocked into England in 1845 and the two following years of devastating famine in their own country. Mr. Gwynn thinks it probable that in the last fifty years there have been as many converts from Nonconformity as from the Church of England, while thousands have become Catholics who previously had no religious belief whatever. The most important cause of Catholic expansion, however, has undoubtedly been the prevalence of large families among the Catholic poor. Wiseman and Newman, the conversion of Manning, his work as archbishop, the development under Cardinals Vaughan and Bourne, are subjects of vital interest, and Mr. Gwynn brings out very impressively the differences between leaders like Manning, Errington, and Newman. Cardinal Bourne has pursued his policy of quiet and enterprising organization, and has seen an extraordinary expansion of the activities and the scale of Catholic societies, and a notable increase in the participation of the laity in all Catholic affairs. Vaughan left him a wonderful legacy in the completion of Westminster Cathedral, and he has known how to take full advantage of it. This is, of course, a Roman Catholic survey which looks forward to the time when the 'Church of England will become always more definitely an English branch of the Roman Catholic Church, renewing the long and illustrious tradition which was overshadowed by the Reformation, and which has been gradually reviving in the hundred years since the

passing of Catholic emancipation.' Those who deprecate such a result most strongly will do wisely to consult this record.

2. There are thirteen essays in this volume from the pen of outstanding writers, with a short Introduction from Cardinal Bourne, who feels that 'there is on every side ground for hope and for well-rooted confidence in the future of the Church in England.' Dr. Barry surveys the growth of Roman Catholicism under its six English cardinals; Archbishop Goodier deals with the spiritual life of the Church; Sir John Gilbert with its remarkable educational development. Algernon Cecil's subject is literature, in which he speaks of 'the turgid career of Father Tyrrell.' Science by Sir Bertram Windle; music by Ernest Oldmeadow; Catholicism in public life; in philanthropy; orders of men and women; laywomen; statists and outlook—all are passed under review in this volume. Protestant readers will vigorously dissent from many positions taken by the various writers, but no one can fail to see that the Roman Catholic Church is putting forth supreme effort to win England. They will do well to familiarize themselves with its methods and put new strength into their own.

The Church in History. By Arthur W. Nagler. (Abingdon Press. \$3.)

This volume has grown out of Dr. Nagler's work as Professor of Church History in Garrett Biblical Institute. Its first part is a survey of Christian history which focuses attention on the great epochs and their outstanding figures in a way that will really interest the general reader as well as the student. The second part deals with Christian institutions and movements. It is a masterly survey, and anyone who reads it carefully will gain a living picture of the history of the Church. The pages given to Wesley and Methodism are of peculiar interest. Wesley gathered up the isolated strands of reform and galvanized them into a mighty religious dynamic of saving potency. America became the arena for the greatest expansion of Methodism. This was due to its 'peculiar mobile organization, its democratic doctrines, its adaptability, and the unquenchable zeal of its promoters. An effective world missionary programme was inaugurated (at first by Dr. Coke) for similar reasons.'

Studies in Eusebius. By J. Stevenson. (Cambridge University Press. 6s.)

This is mainly the Thirlwall Prize Essay of 1927. Pressure of teaching duties has prevented Mr. Stevenson from expanding it, so that it is confined to the bishop's life up to the end of the great persecution and with his position in the Arian controversy. The earliest notice of any early Christian relics in Caesarea is Jerome's statement that Paula saw there the house of Cornelius, the church of Christ, the chapel of Philip, and the dormitories of his four daughters. Eusebius was the greatest churchman whom the city produced. He owed everything to Pamphilus, his teacher who had studied in the

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Christian school at Alexandria. It meant something also to live in the city where the Roman governor resided and where Jews were prominent. When Pamphilus suffered as a martyr in 310, his mantle passed to Eusebius. Arius came to Caesarea about 321, after he had been excommunicated for heresy at Alexandria. The actions of Eusebius at Nicaea puzzled his contemporaries, but Athanasius never showed bitterness against him or pilloried him as an Arian, yet Hilary of Poitiers enumerates him among the Arians. He brought from Nicaea 'a certificate of rehabilitation, a new creed, and a friendship with Constantine, for whom his admiration was unbounded.' Mr. Stevenson says that he did not by any means 'go the whole way with the Arians in his works, but he was with them in all their acts after the Council of Nicaea.' He was carried away by his friends, and the Seventh General Council, of 787, saw in him a double-minded man, unstable in all his ways.

Some Notable Surveyors and Map-Makers of the Sixteenth, Seventeenth, and Eighteenth Centuries, and their Work.
By Sir Herbert George Fordham. *Popular Map-Reading.*
By E. D. Laborde. (Cambridge University Press. 6s. each.)

From those who are interested in map-making and map-reading these two charming little volumes will undoubtedly receive a hearty welcome. With Sir George Fordham's work in cartography and allied topics some of our readers are probably already familiar, and to some of that work it has already been our pleasure to call attention in the pages of this Review. In this, his latest, and unhappily his last, work he has given a very interesting account of the development of the science and art of cartography during the three centuries which preceded the initiation of the present scientific and exact system of surveying and mapping which is common to all civilized governments. As his title imports, and he himself informs the reader in his Preface, Sir George Fordham's method is semi-biographical in character, his narrative being woven round the life-story of a series of eminent cartographers, or families of such. Thus, the story opens with an account of the work of the Elizabethan cartographers, Christopher Saxton and John Norden, leading up to the preparation of an important series of county maps of England and Wales. In the meantime, cartography had been developing highly in France, and Sir George Fordham now introduces his readers to their work, as exemplified in the fine achievements of Sanson and his coterie, and the great Cassini family, under whose influence cartography became an exact science, and the method of triangulation was employed. In the work of the French cartographers, England was invited to co-operate, and this invitation, in a sense, may be said to have issued in the establishment of our own Ordnance Survey. The steps which led the way to this last development are illustrated in an account of the work of John Cary and William Roy. It is impossible here to discuss points of detail, but it may be said, in a word, that Sir George

Fordham has given an admirable account of the evolution of cartographic method, to which we owe the exact and often artistic map as we know it to-day. The book is well illustrated. Some extremely interesting reproductions of portions of certain famous early maps are provided, though we greatly wish that it had been possible to have included an example of Cary's work, and we would gladly have sacrificed the title-page of his *Itinerary* in its favour. We should also like to have had a section of Ferrari's great map of the Belgian Provinces of Austria, the original of which has recently been removed from Vienna to Brussels as an aftermath of the Great War.

Of an entirely different character is Mr. Laborde's delightful little volume. Originally prepared by the author for class-work at Harrow, and likely to be no small service to candidates for Certificate A of the O.T.C., and to those preparing for public examinations, it is an admirable text-book; but it is a great deal more. It is a book which cannot but appeal to a wide circle of general readers. To those who have never given more than perfunctory attention to a map it will come as a revelation opening up a new and perhaps undreamed-of world. To the many who are unaware of the vast amount of information which may be gathered from a really good map this little volume will be a god-send. To possess a good map is one thing; to get the best out of it is quite another. A little guidance at the outset is necessary, and a better guide than Mr. Laborde it has not been our hap to meet. Under his guidance dark things became clear and hidden things are brought to light—the accepted conventions of cartographic practice, the various methods in use for indicating the elevations and depressions of the surface of the ground, and the like. Mr. Laborde has accomplished the aim, which he set out to realize, of giving his readers a book 'not too unpleasant to read,' by giving them a book which is simply fascinating from the first page to the last. To any one who has mastered this instructive and eminently practical volume the map will become a treasure-house of information rich beyond the imagination of those who are not familiar with the contents. The illustrations are generally excellent—though the contour map of the Llanberis district is a bad exception—and they contribute to elucidate the text.

William Wordsworth: His Life, Works, and Influence. By G. McLean Harper. (John Murray. 16s.)

Professor Harper's two volumes were recognized on their appearance in 1916 as a singularly complete and scholarly contribution to the study of Wordsworth. They were reprinted in 1923, and are now available in this one-volume edition. Much new material brought to light since 1916 has been used in this revision. There are fuller details about Annette Vallon and her daughter. Light is also thrown on the 'Lucy Poems.' Dr. Harper thinks that they embody an actual experience of love and sorrow, and fondly recall the traits of a real woman. Her name, and the several touches of local detail,

have slight significance, if any. He also thinks that Wordsworth boldly returned to Paris in the autumn of 1793. As now revised, this volume is the standard work on Wordsworth and his poetry, and many will feel that its reduced price puts it well within their reach. We paid tribute in July 1916 to the work as a new estimate of the seer and patriot who so largely helped to renew poetry in the opening nineteenth century, when he was guided by hope. In later years Professor Harper shows that he lost much of his confidence in human nature, and his outlook narrowed. 'He turned aside, and *turned back*. The scope of his art grew narrow; it had once taken in the earth, with the fullness thereof.' That strikes us, on the whole, as a somewhat severe criticism. Its portraits, illustrations, and sketch map of the Wordsworth country add to its value and its completeness.

Off the Beaten Track in Southern France. By Roy Elston. (Bell & Sons. 8s. 6d.)

These leisurely journeys are very attractive. Mr. Elston feels the strange, wild beauty of the French rivers, and he makes his readers share his pleasure. Little towns also have their charm. Cahors bears the impress of a proud past, and the Pont Valentré, which spans the Lot, is to him the most romantic bridge in the world. Rocamadour has been a famous place of pilgrimage for a thousand years, and its little black statuette of the Virgin has a history of royal heads that have bowed before it and troubled hearts that it has comforted. The heart of Auvergne has rare beauty, with wild, lonely townlets, dim lanes, broken and forlorn castles, and things incredibly old, melancholy, and desolate. The first place to make for in Avignon is the papal garden, with its flowering shrubs and little ponds. The land of Provence is seen in the distance; above is the sapphire blue sky and the bunched-up city which the sun seems to set on fire. There Mr. Elston dreams of the ancient glory which lurks in every line and square. But his eyes are always open to the life around him. We get into touch with the people, watch them in markets, visit churches and famous houses, and get practical advice as to routes, inns, fares, and all that a tourist most needs to know. There are no dull pages here. It is a lively record that makes one eager to make one's way into these enchanting scenes. The end map and the fine photographs add greatly to the joys of a delightful pilgrimage.

The Life of Jonas Hanway. By R. Everett Jayne. (Epworth Press. 2s. 6d.)

Here is a delightful book which we heartily commend. It is well got up and admirably illustrated. There are vivid pictures of the London of those days, two hundred years ago, and the record of an increasing effort for the welfare of the suffering poor. Every page of it is full of interest, and it should be read alike by young and old. The name of Jonas Hanway has come to be associated chiefly with the use of

the umbrella. Before his time the umbrella was a shelter only for woman, as Gay writes of the housewives

Who underneath the umbrella's oily shed
Safe through the wet on clinking pattens tread.

But here was a gentleman conspicuous by his handsome attire, lined with costly ermine; his lace-trimmed hat, broad-brimmed, with a gold button; a golden-hilted sword at his side, and over all a Persian umbrella of silk. What was to become of the chair or coach that gentlemen took on rainy days if this fashion were followed? It roused the rabble to shouts of 'Frenchman, Frenchman, why don't you get a coach?' His umbrella was broken, the mud flung on his fine attire, his face scratched and bleeding, as the coachmen struck at him with their whips. He had to take legal proceedings before he could go safely on his way. So much we give of the umbrella because it is most commonly thought of in connexion with his history. But the book reveals him in a wonderful adventure, full of peril, from St. Petersburg to Persia, a journey that enriched him by the trade it opened up. And there are many records that illustrate the words on his tomb in Westminster Abbey—the integrity and truth of the merchant and the universal kindness of this 'citizen of the world.'

Selections from Carlyle. Edited by A. H. R. Ball, M.A. (Cambridge University Press. 4s.)

The aim of this set of selections is to represent Carlyle's contribution to culture and to thought, particularly his Literary Criticism, Philosophy, Political Economy, and History. The Introduction covers the chief features of his work in these departments, and gives a brief biography. The selections on history include salient passages on the French Revolution, Frederick the Great, and Oliver Cromwell. The outstanding impression left from his work is that of a singularly rich and powerful character, with a rare and superb gift of fearless sincerity, and an earnestness of purpose which is almost prophetic. The foundation of all his judgements was truth; thoroughness was the very essence of his method. Mr. Ball has given us a most attractive and arresting study of a great literary artist.

Life in the Middle Ages. Selected, translated, and annotated by G. G. Coulton. Vol. II., *Chronicles, Science, and Art*, with 16 illustrations. Vol. III., *Men and Manners*, with 9 illustrations. (Cambridge University Press. 6s. each.)

The *Mediaeval Garner* which appeared in 1910 was a bulky volume, and is now almost sold out. It is an incomparable record of life in the Middle Ages, and to have it accessible in four parts will greatly extend its usefulness. These two volumes follow one on *Religion, Folk-Lore, and Superstition*, and a fourth, on *Monks, Friars, and Nuns*, will complete the work. Its interest and value can scarcely be

exaggerated. We get right into the heart of the Middle Ages with its church-building, its fighting, its surgical operations, its lion-taming, its visions, and come close to its scholars like Abelard, and its scientific pioneers like Roger Bacon. Mr. Coulton's prefaces bring out the special scope of each extract, and his translations make pleasant reading. The importance of the work lies in the way it brings us into touch with the contemporary records. What the Jews had to suffer comes out in some grim extracts, and one is amazed at the barbarous practices which priests and citizens regarded as an honour to Christ. The world has learned much since the days which Mr. Coulton's volumes bring so vividly before us. The illustrations are a real addition to the text.

Architects of the New Age. By Harold Bellman. (Sampson Low, Marston & Co. 3s. 6d.) The five architects are John Bright, Abraham Lincoln, Louis Kossuth, Joseph Mazzini, and Leo Tolstoi. The studies have grown out of Brotherhood addresses on architects who 'served the divine plan of the Master Builder, and their teaching will be remembered when the life and labour of their contemporaries are swallowed up in merciful oblivion.' Mr. Bellman feels that the least tribute we can pay to their memory is to capture some of their fine idealism. His survey ranges from England to America, and back to Hungary, Italy, and Russia. The main facts of each life are clearly stated, with the ideals they cherished and the results they achieved. It is a good title, and the book lives up to it. It is practical and impressive from first to last.—*Pioneering in Mary Slessor's Country.* By James Luke. (Epworth Press. 5s.) The heroic pioneer days of the Calabar Mission come back again as one turns these pages. Mr. Luke tells how a fully manned canoe appeared from a town of cannibals. But the men soon told him that a man of God had taught them that this was wrong, and they had abandoned the practice. Samuel Edgerley had kindled a light which burns to this day in the heart of Calabar. Here is heathenism in transition, with grim stories and adventures. The slavery was not like that of 'Uncle Tom,' for master and man were of the same colour, but, when a breach was made in the accepted order of things, there could be the rawest kind of cruelty. Theft was unpardonable. A zinc pail was stolen, and, when Mr. Luke appealed to the chief, he brought culprit and pail. 'Just say the word, sir, and we shall rip him open and cast him into the river.' The book is one of extraordinary interest.—*Judson of Burma.* By Alfred Mathieson. (Pickering & Inglis. 2s. net.) A new Life of this great missionary will be welcomed by many, and will give young readers some conception of the perils and hardships Judson faced as a pioneer in Burma. Mr. Mathieson's own zeal has been stimulated by the heroic story, and he tells it in a way that will interest and stimulate all who read this stirring record.—*A Boy's Life of Baden-Powell.* By J. G. Rowe. (Epworth Press. 2s.) Boy Scouts will read this account of their Chief with avidity. His school days, his soldiering, his defence of Mafeking, and the way in which he

began the famous Scout Movement, make a real romance, and Mr. Rowe tells it with spirit and effect. Every Boy Scout ought to have it in his own library.—*John Wesley Among the Scientists*. By Frank W. Collier. (Abingdon Press. \$2.) This is a side of Wesley's thought that is rarely studied, and Professor Collier shows what an eager curiosity possessed him on scientific subjects. He read the great books, and was drawn to science because it made human life richer. He was a pragmatist, as his early interest in electricity and his studies of medicine showed. Professor Collier draws up an imposing list of scientists to whose writings Wesley refers, and concentrates attention on his *Survey of the Wisdom of God in the Creation*. His crowning legacy was his spirit of love, which caused him to take a broad, tolerant attitude towards the opinion of others. He taught his people to welcome truth from all quarters.—Messrs. Methuen now issue *Methodism and Modern World Problems*, by R. Wilberforce Allen, at 3s. 6d., and that brings it within the reach of many who will be greatly interested in the attitude of Methodism to Temperance, Education, Betting, and Gambling, the Use of Money, Christian Union, and other subjects of vital concern. Sir Josiah Stamp's Introduction is of special interest.—*The Acorn and the Oak* (Benn, 1s.) is a pictorial survey of the growth and activities of the Salvation Army which covers 89 pages and fills one with wonder and thankfulness.—*Overcoming Handicaps*, by Archer Wallace (Allenson, 2s. 6d.), has a hearty note of commendation by W. H. Lax, and its fifteen stories of boys who have made good include Flaxman, Beethoven, R. L. Stevenson, and others whose lives will inspire young readers to make the best of all the gifts they have.—*The Metaphysical Justification of Religion*. By Robert S. Franks. (University of London Press. 3s. 6d.) The principal of Western College, Bristol, gave these three lectures at King's College by invitation of London University. Modern theologians hold that all doctrinal construction must start from religious experience. Some, however, insist that the proper basis is an objective Divine Revelation, whether in Creed, Bible, or Living Church. Dr. Franks feels that experience, though it be that of a large body of people, is not finally accredited till it can be linked up with the ultimate grounds of knowledge, that is with the ultimate principles of thought and being. The outline of such a metaphysic of religion is sketched. The world as the True in its evolution towards the Good, when considered in relation to the Divine, gives us our faith in creation and providence. The harmony of the True and the Good is the world as the Beautiful, and when religiously interpreted through the Holy, yields the experience and hope of salvation. Religious experience thus 'presents the completest view of the world in all regards, and sets us at that central point of view, where its many contrasted aspects find their synthesis.' The argument leads to the conclusion that religion is justified in holding that God is personal, though there is an infinite difference between His personality and ours. 'Faith unifies and achieves our personality by its *rapport* with the Personality, that unifies the Universe.'

GENERAL***The Next Ten Years in British Social and Economic Policy.***
By G. D. H. Cole. (Macmillan & Co. 15s.)

MR. COLE has become dissatisfied with the Socialist views which he held twenty years ago, and here sets out the position to which long and careful consideration has led him. The Socialism of twenty years ago was, he confesses, in the main an exercise in fantasy ; now it is very much a matter of practical politics. He describes the problems of the post-war world, and places his hope for their solution on the union of a body of men and women who would keep their eyes open to real things and be ready to scrap every presupposition that will not stand the test of clear contact with present realities. The most pressing question is to give every one the opportunity of doing useful work. Mr. Cole holds that to leave the Bank of England or the joint stock banks in private hands would jeopardize the whole policy which he advocates. He thinks the most hopeful field for expansion in the supply of food lies in market-gardening, dairy-farming, and meat supplies. He does not favour any system of Imperial Traffic Preference, but would extend Empire research into research for the world as a whole. For this the League of Nations might be made an effective instrument. His scheme would need a considerable expansion of national revenue. The National Debt would be wiped out by a drastic and progressive taxation of inheritance. 'For every one to have something to leave, and no one much, is the proper social ideal.' The sum of £100,000,000 a year would be needed to start his scheme of Family Allowances ; another £100,000,000 for his unemployment scheme pending the absorption of the unemployed into normal production ; and £50,000,000 for other services. Mr. Cole disclaims any air of dogmatism, but puts forward these suggestions for discussion. It is an advantage to have such a carefully considered scheme set out in detail, and there are some features of it which will be favourably considered, but the means for their accomplishment are too drastic to win general acceptance.

Personality and Progress. By Henry F. Hodgkin, M.A.,
M.B. (Student Christian Movement. 4s. 6d.)

Dr. Rufus Jones says in a Foreword that Dr. Hodgkin's book is concerned with reality as well as adventure ; with God as well as with social human relationships. It describes what is happening in our restless, unsatisfied age. No age has seen a more widespread or persistent challenge to authority. These and other problems are discussed, and the outstanding need of to-day is shown to be a fearless acceptance of reality and a large increase in the number of those who labour as peacemakers for the reconciliation of human differences. There the door opens to adventure embodied in inspired personalities

baptized into the Spirit of Christ. The call to educate the young on such lines is emphasized if 'progress into deeper views of truth, into large harmonies, into fresh spiritual ventures' is to be made. That depends on the Christlike personality for which the world stands in such daily need. Dr. Hodgkin has certainly got a message for the time, and he knows how to deliver it.

Ethical Love : Its Basis and Expression. By E. Wales Hirst, M.A., B.Sc. (Allen & Unwin. 7s. 6d.)

Mr. Hirst shows that the herd-instinct in animals and man is a manifestation of the life-impulse from which the instincts of sex and parenthood are derived, and of which the essential nature is protective. This fundamental social impulse of life is the basis of ethics. The Christian ideal of society is that men should form a Brotherhood in the Divine Family and thus constitute a Household of God. The way in which this should express itself in social, political, and economic life leads to a study of the rationale of sex-love and the pathology of sex. Alcohol, sexual vice, economic pressure, and injustice fill our hospitals, asylums, and almshouses, and to eliminate such racial poisons would eventually regenerate mankind. The life of the Great Household is one of community, and its Home Temper must be one of peace, harmony, and love. Such a Household is only in the making, and can be a matter only of spiritual growth. The home-sickness of mankind for that ideal passes beyond the bounds of this life and seeks for itself a more enduring dwelling-place than earth—the house eternal in the heavens. The book is singularly fresh and suggestive.

1. *The Aeneid of Virgil in English Verse.* Vol. III. Books vii.–ix. (5s.) 2. *The Odes of Bacchylides in English Verse.* (10s. 6d.) By Arthur S. Way, D.Lit. (Macmillan & Co.)

1. Dr. Way has already given us verse translations of six books of the Aeneid, and now brings the hero to Italy for his struggle with Turnus, the warlike King of the Rutuli. The fights are modelled on the battles of the Iliad, and Dr. Way's long rhyming couplets well represent the spirit of the original. They keep close to the text, which is given opposite to Dr. Way's rendering. The last lines describe Turnus worsted in his heroic struggle with the Trojans :

Headlong at last, in his panoply sheathed, himself did he hurl
Into Tiber. The flood, as he leapt to his arms, with his yellow swirl
Received, and on waves soft-heaving bare him up, to restore
To his comrades the hero exultant, cleansed from the stains of gore.

Dr. Way has a double gift as poet and scholar, and we all acknowledge our debt to him for his masterly versions.

2. This is a welcome addition to the long list of classical translations which we owe to Dr. Way. Bacchylides was the nephew of Simonides, and fifteen years younger than Pinder. He was a native of Ceos, the

little island, scarcely a quarter of the size of the Isle of Wight, which produced many gallant seamen and soldiers, stalwart athletes, gifted poets, men of science, and great physicians. The first ode of Bacchylides which we have was composed in 476 B.C., when he was scarcely thirty, for Hiero, King of Syracuse, to celebrate the victory of his horse Pherenikus at Olympia. Pinder had composed an ode on the same event. His ode rolled and thundered; that of Bacchylides was as limpid and lucid as Longfellow's. He calls himself 'The Ceian Nightingale,' and Ode xi., for Teisias when he won the wrestling prize at the Nemean games, Ode xiii., to celebrate the victory of Kleptolemus in the chariot-race, and Ode xvii., on the coming of Theseus to Athens, show the living interest of the poems and the charm of Dr. Way's renderings. The nineteen odes are followed by thirty-three fragments. Here are two of them:

Too late it is his tracks to trace
When stands the bear before thy face.

One rule of life there is, one path that leads to happiness.
Keep all thy days a cheerful spirit; but if thou oppress
Thy mind with countless cares, and fret thy soul both night and day
Touching the future, all thy toil is labour cast away.

Bacchylides would have been proud to read such versions as these.

An Analysis of the Stylistic Technique of Addison, Johnson, Hazlitt, and Pater. By Zilpah E. Chandler. (Iowa University.)

This study has grown out of work under Professor J. H. Scott at Iowa University, and is included in its Humanistic Studies. Passages have been chosen from the four writers named, and words and phrases minutely examined. The conclusions drawn in each case are then summarized. Addison's style shows little complexity in phrasal pattern and sentence design, but is deficient in variety, clearness, strength, and energy. Clearness was his chief concern, but he 'should hardly be considered the peculiar model' for those who would learn the art of effective writing in the twentieth century. Dr. Johnson's style is heavy and ambiguous. His ideals were strength and grace. Hazlitt's style is 'infinitely more expressive than Johnson's, and therefore more emphatic.' Pater sought for beauty, but goes on piling phrase upon phrase, and seeks to exact from words more than they are able to perform. It has 'a very real and enduring charm,' but, by reason of the fact that it gives us so little of the man himself, 'it cannot rank with the greatest of art—perhaps, even, is not great art at all.' The analysis is very elaborate, and the results furnish much ground for discussion.

The Tree of Life. An Anthology made by Vivian de Sola Pinto and G. Neill Wright. (Constable & Co. 8s. 6d.) Five hundred and forty extracts from the writings of the world's poets, philosophers, and religious thinkers are here arranged in six groups: God and The

World ; The Garden of God ; The Sacred Fountain ; The Son of Man ; Heaven and Hell ; Life Everlasting. Names and sources are given at the end of the volume. The extracts have been chosen for the ideas they express, and those taken from the Bible are very impressive. The net has been spread widely, and a reader is brought into contact with thinkers ancient and modern in a way that is very suggestive and stimulating. The appeal is to thinkers, to religious thinkers in particular, and they will set this anthology in a distinct place as an aid to devotion. As such it seems unique. The essential unity of religious, philosophic, and poetic thought in ancient and modern literature has never been so vividly brought out. The volume is very tastefully got up and printed.—*The Golden Staircase*. Poems and Verses for Children chosen by Louey Chisholm. With Pictures by C. E. and H. B. Brock. (Nelson & Sons and Jack. 10s. 6d.) Many young folk have climbed this golden staircase with eager delight, but this new edition will surprise those who have loved the book by a wealth of new modern poems which has more than doubled the length of the staircase. The poems are graded to suit readers from four to sixteen years of age, with subject-sequences added. The pages given to sacred poems are delightful. More than sixty modern poets are represented, and the attractive Brock illustrations add much to the charm of a child's anthology which one feels to be unrivalled.

The Rebel Passion. By Katherine Burdekin. (Thornton Butterworth. 7s. 6d.) To write a novel in which there is only one character, a monk, is no small achievement. The angelic character—'The Child,' as he is called—may be dismissed. He is introduced to reveal visions to the monk, and to act the part of a Greek chorus, if such a thing as a chorus of one there can be. Difficult as it must be to write a book in which there is only one character, and to make the book interesting, in so doing the author simplifies matters for the critic, who has only to say whether the single character in question is a success or a failure. The verdict of the present critic is that the monk is a strikingly original conception, and successfully drawn. We visualize him, and we see into his inmost soul—the soul of a saint who has also the unsophisticated and ingenuous heart of a little child. If the earlier chapters of the book promised something of greatness by Blake-like mysticism and vision, in the later chapters, alas! vision ceases to be vision in the high sense of the word, and becomes, instead, a very remarkable gift for visualizing the past and for forecasting the future. The monk continues to speak of the scenes which follow as 'visions,' but I should describe them as a series of vividly painted pictures cast upon a screen—pictures depicting great events and great men in his history of the past, the present, and the future, for we are shown what is to happen in the twenty-first century. A hundred years hence, Mrs. Burdekin may be held, by her prescience, to have out-Bellamy'd Bellamy, even though the sandwiching together of things sacred with things secular brings to mind the

slipping or dislocation of strata which geologists call 'a fault.' How could it be otherwise when an author strives to solve, in one volume, so many world-problems, while dealing also with such subjects as hygienic bedding, the wearing of long or short hair by women, dancing, jazz music, and the dole? Hers is, indeed, a very vortex of a mind, into which all things are irresistibly drawn—not, as in a vortex, to be lost to sight, but there to be whirled, tossed, and tested, until only what she believes to be the primal truth of the matter remains. Then the vortex, as it were, reverses action. The truth, thus tested and tried, reappears, is borne upward to the surface and floated out for any voyager to find. *The Rebel Passion* is a book to read, were it only for the sake of the divine quality of pity which is predominant throughout, and because the work could only have been written after wide study and deep thought. But neither study nor thought, but only vision, could have given us the earlier chapters—the vision of the Soul of the Christ; and the vision of the imparting, first as a tiny spark, of a soul to man, and the fanning of that flickering spark into a steady and clear-shining flame.

Expiation, by the author of *Elizabeth and Her German Garden* (Macmillan & Co., 7s. 6d.), is the story of a wife's infatuation which brings a heavy penalty on a really gracious lady. Her disillusionment as to her lover and her sister is bitter, but the Botts and their various reactions to their sister-in-law are a remarkable study. The old grandmother is really the finest figure of the book, and the way that she welcomes the culprit to her house and scatters the flock of sons and sons-in-law, with their wives, is masterly. Poor Milly wins the old lady's blessing after her disappointments and woes. It is really a vivid study of human nature under exacting circumstances. —*Farthing Hall* (Macmillan & Co., 3s. 6d.) has a double authorship in Hugh Walpole and J. B. Priestley. It is cast in a series of letters in which Mark French, the artist, and Robert Newland, the Oxford don and author, tell their adventures. Mark falls in love at a London theatre, tracks his lady to Cumberland, and rescues her brother from a London scoundrel. Newland and his wife have a quarrel, which takes both of them to the Lakes and ends in a marriage which they really bring about with uncanny diplomacy. It is a new vein in literature, and one worked so skilfully that we hope to see more like it from this well-matched novelist and essayist.

Myth and Miracle. By G. Wilson Knight. (Cheltenham: Burrow & Co. 1s.) Mr. Knight is a master at Dean Close School, Cheltenham, whose article on '*Measure for Measure* and the Gospels' appeared in our April issue. This 'Essay on the Mystic Symbolism of Shakespeare' deals with the final plays, which show 'the inevitable development of the questioning, the pain, the profundity, and grandeur of the plays they succeed.' The problem plays show an exquisite apprehension of spiritual beauty, romance, poetry, together with loathing of the impure, aversion from the animal

kinship of man, disgust at the decaying body of death. 'The Tempest is the most perfect work of art and the most crystal act of mystic vision in our literature.' Lovers of Shakespeare will find much pleasure in this suggestive essay.

Knight's Gambit. By Guy Pocock. (Dent & Sons. 7s. 6d.) This is the story of a foundling left at the gate of a University Settlement and welcomed by a worker there, who falls in love with the baby and proves a fast and wise friend at every stage of Aubrey's rather stormy career. Every kind of problem in a boy's life seems dealt with, and the interest never flags. Aubrey is turning into a noble man, and is evidently going to have an ideal wife in Kathleen Wells. School life, slum work, war disasters, art, and science all have their place in the story. The Archdeacon is the most unpleasant person of the story, but he is mastered and reformed; the Bishop is a wise and far-seeing friend to the boy, and his science master is splendid. The book is one of very special interest.—*Storm House*, by Kathleen Norris (John Murray, 7s. 6d.), is a very fine study of a soldier whose nerve was broken by the Great War and the three women who had such influence over his fortunes. His little daughter, Carol, is a charming study, but it is his second wife around whom the interest centres. Jane has her time of sharp sorrow, but she proves herself a splendid, unselfish, resourceful woman. Sylvia carries all the men off their feet, but she is spoiled by her vanity and love of pleasure. One is thankful when Jane's husband escapes her toils. The book is charming, and its high moral tone comes out in the sequel.—*More Tales of our Village.* By Mrs. Coulson Kernahan. (Epworth Press. 2s. 6d.) The life of an English village is described so vividly, and with such pleasant humour, that these tales make delightful reading. It is really astonishing to find so much variety and excitement in a village, and Mrs. Kernahan makes us feel that we are a real part of it. It is skilled work, marked by rare insight and sympathy.—*Elenchus Brown* (by B. L. Bowhay: Allenson, 7s. 6d.) comes into a fortune, and starts with it an experimental Utopia. That opens the way for humorous satire of prevalent political ideas such as socialism, aristocracy, democracy, and autocracy. The experiment is not encouraging, and Brown is glad to get back to Fleet Street with the wife he has won by his Utopia. Mr. Harvey Langdon's twenty-eight illustrations well match the story.—*Sir Gregory's Lamp, and other Stories.* By Ivan R. Welby. (Abingdon Press. \$1.50.) There is real imagination and great variety in these stories. They hold attention and do not lack their moral lesson, though it is never obtruded.

Mr. H. W. Fowler has prepared a new edition of *The Concise Oxford Dictionary of Current English*. (Oxford: Clarendon Press, 7s. 6d.; thin paper, 10s. 6d.). The first edition appeared in 1911, and was received with well-deserved favour. A living language does not remain unchanged through twenty years and a great war, so that the volume has needed a good deal of retouching. The words from S to Z have been brought into agreement with the volumes of the *Oxford English*

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Dictionary published since the *Concise Dictionary* appeared in 1911. It is now the most complete and reliable one-volume English dictionary that we have, and no lover of English can really afford to be without it.—*The British Nature Book*. By S. N. Sidgwick. (Nelson & Sons and Jack. 12s. 6d.) This is the work of an expert, who presents his facts in a way that arrests attention and puts young naturalists on right lines for personal observation. It is arranged in two parts—The Animal and The Vegetable Worlds—and has five descriptions of wild pets—the otter, fox, starling, hedgehog, and little owl. There are forty full plates, besides many illustrations in the text. The directions as to necessary apparatus are just what a beginner needs, and Mr. Sidgwick shows how birds may be attracted and observed. He gives a mass information, with lists and descriptions which will greatly help a young naturalist. It is a book which has a right to a place of honour in every school and family library.—*A Romany in the Fields*, by G. Bramwell Evens (Epworth Press, 5s.), is one of the best nature books we have seen for many a day. The tramp and his six friends know so much about birds and beasts, and bring it out so pleasantly, that one is eager to get into their company and have one's eyes opened to the wonders of which the country-side is full. It is a book that young folk will love.—Here are six more treasures from Benn's Sixpenny Library. Sir Oliver Lodge's *Energy* will repay reading several times, as he suggests. It describes the work done by machinery, the nature of heat, and kindred subjects in a way that arrests attention and opens the door for further study. Mr. S. M. Nicholson on *The Study of Birds* is a welcome introduction to ornithology, and *Fungi* is another natural history study. There is *A History of Music* by Professor Buck, an important account of *The Indian States and Ruling Princes* by Sir Sidney Low, and a history of *The Inquisition* by G. G. Coulton, which 'proved to be a tribunal with almost unexampled possibilities for evil, in an age far less sensitive than ours to bodily suffering or death.'—*Can World Peace be Won?* By Robert Corkey, M.A., Ph.D. (Allenson. 2s. 6d.) Professor Corkey's story of the League of Nations was broadcast from the Belfast studio as a series of lectures. They cover the ground in a popular way, and will make readers proud of the League and eager to further its success.—*More Hymn Stories*. By Carl F. Price. (Abingdon Press. 75 cents.) The happy success of Mr. Price's earlier volume, *One Hundred and One Hymn Stories*, has led him to prepare this new set of stories. They number another hundred, and are limited in nearly every case to a page. The facts about the hymns are brightly put, and instances are given of the blessing they have brought to many. The book will delight and help all hymn-lovers.

Periodical Literature

BRITISH

Edinburgh Review (April).—‘The Revision of the Dawes Plan,’ which made reconstruction precede reparation shows that the plan has been in every respect successful. ‘Germany has been established as a going concern on a relatively high level of economic activity.’ France has ‘stabilized her currency, and become again one of the principal creditor nations of the world.’ The amount and the period of the German annuities now need to be fixed on a basis which will be accepted as reasonable by the financial markets, including that of Germany itself. Mr. H. P. Marshall writes on ‘Mary Webb.’ She wrote great prose, though it is never easy to trace the pattern which produces in a sequence of words the most lovely music, for the instinct which arranges the pattern lies deep in the personality of the writer. Her poetry, though delightful, has not the same depth and range, for she needed the more generous space of the novel for the unfolding of her genius. Other important articles are, ‘Sydney Smith and Catholic Emancipation,’ ‘The Church and the Slums,’ ‘The British Empire and Foreign Relations.’

Hibbert Journal (April).—Dr. Bailie, Vice-Chancellor of Leeds University, opens up ‘The Mind of John Bunyan.’ Through concentrated self-analysis he acquired the marvellous and penetrating insight into the inner workings of the human mind which he displays in the *Pilgrim’s Progress*. Mr. Joseph’s article, and a review by Mr. Marven, deal with Eddington’s *Nature of the Physical World* in a discriminating way. Canon Tollington describes the present situation of Reunion; Professor Moffatt’s ‘One Hundred Years Ago’ is a notable survey of the period. Dr. Crockett writes on ‘The Religion of Sir Walter Scott.’ With him it was ‘a reality, broad based on the great verities of the goodness and the love of God, on the ineradicable principles of humanity, brotherhood, purity, charity, taught and exhibited in the earthly career of Jesus of Nazareth.’

Expository Times (March).—Mr. Spens writes on ‘George Tyrrell as a Leader of Theological Thought.’ His greatest work lay in the philosophy of theology and dogma, and led to a toleration of even extreme liberals. His insistence on the normative character of the experience to which the New Testament gave expression did much to correct later developments of Newman’s doctrine which tended to regard the New Testament as supplying merely the first, and fullest, chapters in Christian revelation. Professor Moffatt’s article on Dr. Gore’s Commentary regards it as ‘timely, full of stimulus, and a genuine guide.’ Dr. Shaw writes on ‘The Resurrection of the Body.’ He thinks St. Paul teaches that ‘the assumption

by the spirit of its resurrection body takes place for each believer at death.'—(April.)—Professor F. H. Robinson writes on 'The Hebrew Prophets and their Modern Interpretation.' 'Only once or twice in history have men found themselves in a position when the prophetic message had so clear a meaning as it has for us to-day. We, too, have embarked on a great experiment in social order, an experiment whose issue is yet doubtful.' Professor Mackintosh shows how Herrmann's *Communion with God* has influenced our epoch. It appeared in 1896, and the reading of it has been, for many, a religious event. Its real value is that it makes the person of Jesus win complete dominion over us in an experience which transforms our lives and leads us through Him to believe in God.—(May.)—Canon Quicke writes on Canon Streeter's *Reality* as one of the 'books that have influenced our epoch.' Its publication, and the reception given it, are 'exceedingly healthy signs of the times.' He does not despair of the commonwealth of reason, and his correlation of science and religion is important. The two chapters on 'The Defeat of Evil' and 'Religion and New Psychology' are of special importance. Christian theology must be mainly judged by the treatment of evil. Dean Robinson's *Historical Character of St. John's Gospel* is welcomed in the Notes, and his firm confidence in the historical worth of the Gospel will help to re-instate it in the confidence of others.

Journal of Theological Studies (January).—Dr. C. H. Turner gives an estimate of the work of Professor Schwartz of Munich, whose friends are celebrating his seventieth birthday by raising a fund to assist in the carrying out of his *Acta conciliorum oecumenicorum*, to which he has devoted twenty years. The Latin text of the apocryphal *Vita Adae* is given, with notes. It begins with his expulsion from Paradise and the six days' lamentation that followed. Dame McLachlan writes a note on 'St. Wulfstan's Prayer Book,' preserved in MS. in the library of Corpus Christi College. Besides a Calendar, Psalter, and Hymnal, it has the Antiphons, with music, Chapters and Collects, and other matter.—(April.)—Dr. Turner gives a full account of the accretions made to the Corbie MS. within a century or half a century after it was written—that is, before A.D. 550. It throws light on the conditions of Church life in the Merovingian age and indeed almost in the darkest part of it. The *corpus* of Cannon Law is headed by a list of the Popes which is not homogeneous. Mr. Winckworth gives a new interpretation of the Pahlavi cross-inscriptions. These five Persian crosses are the only extant monument of early Christian settlements in Southern India. Dr. S. A. Cook reviews Dr. Gore's New Commentary, which 'marks a transitional stage between old standpoints and those to which all modern research is tending.'

Holborn Review (April).—'The Jewish Background of the Gospels,' by G. H. Parbrook, and 'The Theology of Karl Barth,' by Ernest Lucas; 'Coventry Patmore,' 'The Jerusalem Meeting,' and

other valuable articles, give special interest to this number. Dr. Peake's broad-minded comparison of the methods and writers of his own Commentary and that of Bishop Gore gives some idea of the responsibilities of the editor of such a work. The level reached in Dr. Gore's Commentary 'is often high, and an immense amount of valuable information and exposition is here brought together. And those who cannot accept the theological and ecclesiastical position for which *The New Commentary* stands may be glad to have so competent and authoritative a statement of it.'

Church Quarterly (April).—In 'Richard Hooker and the Twentieth Century,' Mr. Dimond says 'he not only gave to England a great philosophical work in English prose, and a broad, intelligible theory of the English Church, but he showed that ultimate principles of thought provide the solving key to many problems.' 'John of Salisbury' describes a strangely attractive man, Becket's strong supporter, who did not scruple to advise and correct his friend. The note on the authorship of *Jesu dulcis Memoria* makes one more inclined to St. Bernard's authorship. Dr. Relton's review of Dr. Gore's Commentary is of special interest.

Congregational Quarterly (April).—Mrs. Robertson writes a picturesque article on 'Raymond Lull.' The Rev. J. S. Whale, Professor-Elect at Mansfield College, in 'What do our Churches stand for?' says, 'When I cannot preach the Incarnation, the Crucifixion, the Resurrection, I shall have *ipso facto* given up proclaiming the glorious gospel of the blessed God.' Miss Whiting's comparison between 'Dante and Rossetti' is of special interest, and Mr. Robinson's 'The Christian Conception of God and its Meaning for Life' is important.

Science Progress (April) contains articles on 'The New Quantum Mechanics,' 'Protein Metabolism and Organic Evolution,' and 'Theories of Aromatic Substitution.' 'Modern Views of Mars' reviews the study of the planet. 'Direct telescopic study of forms of life, even when Mars is nearest, is a dream that can never be realized.' Whether there are men there can only be answered by 'perhaps.'

The John Rylands Bulletin (January) has notes on subjects and persons of great interest. Dr. Peake's 'Paul and the Jewish Christians,' Dr. Conway's 'Octavian and Augustus,' and other essays, will richly reward studious perusal.

The Journal of Inebriety (April).—Dr. Catherine Chisholm writes on 'Drug Addiction in Relation to Women and Children.' The drug addict not only loses self-control, but becomes enfeebled in intellect, and the path of re-establishment is more difficult for the woman than for the man. Dr. Margaret Vivian points out, in 'The Management of the Inebriate,' that no patient should be accepted for treatment who is not willing to be cured.

AMERICAN.

Harvard Theological Review (January).—Professor James Thayer Addison tells the story of 'The Ahmadiya Movement and its Western Propaganda.' This heretical offshoot of Mohammedanism is represented in England by two sub-sects. The Qadian party retains many beliefs and practices of orthodox Islam, but holds that Ahmad (1839–1908), the founder of the sect, was the promised Messiah. The Lahore group has its mission in Woking, and is more liberal in its tendencies. 'The Ahmadiya Movement, including the emancipated Lahore group, is not only pro-Islam. It is also deliberately and actively anti-Christian.' To the same number Dr. Robert P. Blake contributes two articles giving the results of his specialized studies. They are entitled respectively 'The Athos Codex of the Georgian Old Testament' and 'The Georgian Text of Fourth Esdras from the Athos MS.'—(April).—Professor R. H. Bainton, of Yale, discusses 'The Development and Consistency of Luther's Attitude to Religious Liberty.' His solution of a problem on which there is still much diversity of opinion is that, although Luther was not a humanist, he was 'at least tolerant of humanism within a limited sphere'; he was also favourably disposed to tolerance by the mystic view of the way of salvation. 'At the same time he was more or less inconsistent all along the line.' Dr. Benjamin W. Bacon critically examines the group of synchronisms found in the ending of a Syriac writing of the fifth century A.D., believing, with Canon Streeter, that 'if it could be traced to its real origin,' data of importance might be obtained 'As to the Canonization of Matthew'—the title of his article. A note on 'Paul and Onesimus' directs attention to recent investigations into the law of fugitives in hellenistic Egypt.

Anglican Theological Review (Milford: January).—Dr. Bacon, of Yale University, discusses 'The Pauline Elements in the Fourth Gospel.' His present article is confined to John i.–iv., but another section follows in a later number. He thinks we should not feel it strange if a Gospel which, in its present form, is surely a product of Ephesus should also show traces of Pauline influence in its latest strata. We shall not appreciate the true significance of the Gospel 'until its superimposed strata appear in their historical relation, and the work of the Ephesian compiler stands out in relief from the underlying structure, or structures, he has adapted to his design. The superimposed structure is distinctly Pauline,' Dr. Foakes Jackson's 'The Apostolic Age of Church History' is an outline of a Reading Course on the Acts, Epistles, and Revelation, with illuminating comment.—(April).—Professor Bacon resumes his study of the 'Pauline Elements in the Fourth Gospel,' dealing with John x. 1–39—the interwoven parables of sheep and shepherd. He would place the parable of the Good Shepherd after the opening scene of the Feast of Dedication (x. 22–8). 'It forms the prelude for the drama which closes with the prophetic word of the high priest, "It is expedient for you that one man should die for the people, and that the whole

nation perish not." In two of the five 'displacements' which he discusses, the Pauline interest seems to be in evidence. One (x. 1-9) bears a close relation to Ephesus and its perils. They lend 'important confirmation to the immemorial tradition of the Church which assigns this Gospel to Ephesus at the very close of the apostolic age.' Dean Quick, of Carlisle, writes on 'Original Sin and Baptism'; Dr. Manning, of Columbia University, on Bulgakov, who has played a prominent part in the Russian Church during the past years. He was born in 1871, and is one of the scholars who are considering the problems of the modern world on the basis of the mystical logic of Orthodoxy.

Princeton Theological Review (April).—Dr. Geerhardus Vos expounds 'The Pauline Doctrine of the Resurrection,' and traces the intimate connexion between the Holy Spirit and eschatology. 'On the one hand, the Spirit is the Resurrection-source; on the other, He appears as the substratum of the Resurrection-life.' In an article on 'The Textual Criticism of the Old Testament,' Professor R. D. Wilson presents some of the grounds which lead him to believe that the Hebrew Scriptures have been handed down 'in a substantially correct form.' Professor George Johnson, of Lincoln University, Pa., discusses, from a conservative point of view, 'The Religion of the Scientifically Minded,' and Professor Oswald T. Allis gives an answer to the question: 'Was Jesus a Modernist?' the cogency of which depends upon admitting, as an equivalent, the writer's re-statement of the question: 'Whether in its twentieth-century meaning, which involves the acceptance of evolution and higher criticism, Jesus was a Modernist.'

The Journal of Religion (Chicago: April).—In 'Protestantism, Democracy, and Unity,' Dr. Shailer Mathews concludes that to expect Church unity in the Catholic sense of the term is to expect an anachronism; to expect unity of action through the absorption of sectarian bodies into denominations and the federation of denominational units structurally different is justified by the last quarter-century of Protestant history. Whether this is a step toward organic union of the major denominations time alone will show. 'So far as we can now see, the way for Christians to get together is to work together.' 'Christ in Modern Theology,' by Eugene W. Lyman, holds that the more we know the historical personality of Jesus the more the love of Him constrains us, and the better we know Him historically the more we gain truth and inspiration for creative living. Faith in creative love at the heart of the universe is our wisest philosophy.

Methodist Review (March—April).—This is a varied and most interesting number. 'The Christ of a Growing Experience' is part of Dr. Parkes Cadman's volume, *The Christ of God*. Students of the past are aware that super-personalities emerged at decisive moments, 'who possessed a combination of gifts which found its expression in the guidance of events. The very contradictions of their age

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expanded their ability to direct its passionnal forces into new channels. Such a personality was John Wesley, vigorous without vehemence, neither loud nor laboured, a fixed luminary of private and public virtue, who shone on the just and unjust.' Bishop Cooke writes on 'What is Modernism?' and Mr. Pelt deals with 'The Quest for the Best Tunes' for a Church hymnary.—(May—June.)—Dr. Clark writes on Bishop McConnell's Life of his old tutor, Professor Bowne, Miss Eckhart on 'Wesley and the Philosophers.' There is an able estimate of Bernard Russell's philosophy by E. T. Ramsdell, and a racy paper by W. L. Stidger on 'Developing the Homiletic Mind.' Dr. Watson, President of the Methodist Historical Society in Baltimore, in 'Maryland and American Methodism' claims priority for Strawbridge as against Embury. The Notes and Discussions are varied and instructive.

Methodist Quarterly Review (April).—The fine portrait of Bishop Tigert will be prized by all who knew him. Mr. Branscomb finds 'The Supreme Test of Religious Value' in our Lord's rule—love of God and of one's neighbour. Bishop du Bose, in 'Theology and Experience,' refers to Bishop Gore's Commentary, whose writers, whilst inimical to miracles and superhuman manifestations in the Old Testament, allow the Galilean miracles, the resurrection of Lazarus, and other signs of the ministry of the Son of Man. He says, 'The English pragmatists accept (for they must) the integrity of the New Testament record, rejecting every vestige of miracles in the Old. The Americans reject both. But it takes time for critical knowledge to travel from the Old World to the New. For the most part, our would-be American critics are tied to theories and books of thirty years ago, ignorant of the fact that their former illuminators are seeking a new illumination for themselves.' 'The Church of Main Street' opens one's eyes to the difficulties of Christian work in Los Angeles.

Canadian Journal of Religious Thought (January—February).—The Editor's Note on 'The Crown' pays high tribute to the steadying influence of a good monarch, not least in the matter of religion. There are articles on 'The Bible the Church's Book'; 'Scientific Method and the Idea of God'; 'Silence: a Neglected Feature in Public Worship'; 'The Youth Programme of the Church'; 'The Greek Element in the Gospels'; and 'The Course of Buddhism in India.' From our January article on 'John Wesley in Training' a paragraph is quoted which describes the debt of Methodism to Lincoln College.—(March—April).—W. R. Taylor's 'Modernism: Its Nature and Grounds' describes it as 'a revolt against traditional forms and beliefs in religion that are not approved by reason and experience, but it is a revolt in the name of God.' Professor G. S. Brett reviews John Baillie's *The Interpretation of Religion*, and John Line gives an account of 'Barth and Barthianism.' W. G. Jordan deals with 'Some Recent Discussions on the Old Testament' and R. B. Y. Scott states 'The Case for Hebrew.'

FOREIGN

Calcutta Reveiw (March.)—Dr. Das describes 'Germany—Ten Years after the World War.' He was in Munich on November 11, 1928, when the nation paid homage to its war-dead and kept a Day of National Humiliation. He felt that the people were determined to work harder than ever in order to become greater than ever. For five or six years after the war the economic condition of the country was more chaotic than its political condition. Now she has revived her principal industries, stabilized her currency, and recovered her foreign trade to such an extent that she is economically stable. Dr. Das thinks 'a new and stronger Germany is in the process of assertion.'—(April.)—Lily Anderson, in 'Hindu Religious Festivals,' says that ritualism to the average Indian is of infinitely more importance than ethical observance, and in his calendar the festivals 'are the red-letter days that embroider an otherwise drab and monotonous life of toil.' 'Religion is the very life of the people,' especially as demonstrated in these festivals. In 'The East in English Literature' of the eighteenth and nineteenth centuries Mr. Gupta thinks that much bitter feeling could have been 'dispelled if English writers had exercised a little more restraint and possessed a more liberal outlook.'—(May.)—In 'Regeneration of Rural Bengal' Mr. Sarkar says malaria has led to its desertion more than anything else. Musquito-killing, jungle-cutting and other methods have not killed malaria. A supply of good drinking-water is necessary and a distribution of quinine is helpful. Even these will not remove the evil. The cause lies deeper in the very land and atmosphere. Obstructions to the drainage system must be removed if a cure is to be effected. Peasant-proprietorship will cause the flow of capital and interest needed for the improvement of the village.

The Moslem World (April.)—Dr. Zwemer says the Christian message, in spite of all misunderstandings, is winning its way to the heart of Moslems. The one thing needed is contact. Mr. Morrison writes on 'Evangelistic Work through Medical Missions,' and Mr. Deaville Walker on 'Islam and Christianity in West Africa,' where, he says, 'the followers of Christ are winning all along the line, and our successes are only limited by the paucity of our resources.'

Analecta Bollandiana (Tomus XLVII., Fasc. i. et ii.)—The first article is on 'The Ancient Hagiographa of Ravenna,' which is on the walls of its churches. The famous mosaics with which they are adorned, the inscriptions and the edifices themselves, form a unique survival of a great past and the sure basis for research into the cult of the saints in the imperial city. Another article of special interest is on 'The Virgin Martyrs of Cologne,' after a recent work by Wilhelm Levison, *Das Werden der Ursula-Legende*. The results of the researches of the Bonn professor are given in this paper.

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